

~~West. Club. 27.~~

SCS. Ac 27



The Duke

of

The Order of Knyghthood.

Of the

Order of Knyghthood,

Translated from the French,

By

From the Manuscript in the
Library at Abbotsford.



TO THE
PRESIDENT AND MEMBERS
OF
The Abbotsford Club,
THIS SPECIMEN
OF THE
EARLY LITERATURE OF SCOTLAND,
NOW FIRST PRINTED,
IS DEDICATED AND PRESENTED
BY THEIR OBEDIENT SERVANT,
BERIAH BOTFIELD.

NORTON HALL, JANUARY 1, 1847.

The Abbotsford Club.

JANUARY, M.DCCC.XLVII.

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PREFACE.

THE Literature of Scotland, during the Fifteenth Century, is entitled to a much greater share of attention than it has hitherto received ; more especially, as it is a period in which the contemporary Literature of England is comparatively so devoid of interest. Among the persons who then flourished, and to whom but a scanty share of justice has been awarded, we may reckon Sir GILBERT HAY, KNIGHT. Dunbar the Scottish Poet,¹ who adorned the reign of James the Fourth, in his "Lament for the Death of the Makars" or Poets, includes the name of Hay ; so likewise does Sir David Lyndesay, in the reign of James the Fifth ; but no other writer seems to have been aware that such an author had ever existed, until we reach the year 1722, when there appeared the Third Volume of "The Lives and Characters of the most Eminent Writers of the Scots Nation, &c. By GEORGE MACKENZIE, M. D."²

¹ Dunbar's Poems, by Laing, vol. i. pp. 42, 214, Edin. 1834, 2 vols. post 8vo.

² This work extends to 3 volumes in folio. Vol. I. was published at Edinburgh in 1708 ; Vol. II. in 1711 ; Vol. III. in 1722. This volume contains a List of nearly 600 Subscribers. On the title of a MS. which belonged to Robert Myln, the Genealogist, he makes a reference to a Life of Dr Thomas Reid, among "the schedules of Dr Mackenzie's 4th Volume of Lives." Whether such "schedules" still exist, is uncertain.

This volume, the last which the author lived to publish,¹ commences with “The Life of SIR GILBERT HAY, Chamberlain to Charles VI. King of France.” It extends to eight folio pages, and furnishes a suitable specimen of Mackenzie’s mode of constructing biography. It commences with the following paragraphs :—

“The HAYES are said to have their first rise from a very noble and heroic action, about the year of our Lord 980, in the reign of Kenneth III., as we have shown in the Life of that Prince, in the second volume of this Work, pag. 60. But whatever truth be in this, it is certain that this is one of the most noble and ancient Families in Scotland, and that ever since the reign of King Robert Bruce, they have been Lord High Constables of Scotland: That Prince, for the faithful service and loyalty of Robert Lord Hay, declar’d them heritable Constables of Scotland, about the year 1310.

“From this noble and Ancient Family our author was descended, of whom I have no other account to give, but that he was born in the North of Scotland, brought up at the University of Aberdeen, where, after he had finished the course of his studies in Philosophy, he commenced Master of Arts, went over to France, where he studied the Laws, and was Batchelor of the Canon Law, and for his great merit, obtained the honour of Knighthood, and was made Chamberlain to Charles VI. King of France; upon whose death he returned to Scotland, and was in great favour and esteem with William Earl of Orkney, and Lord High Chancellor of Scotland, at whose desire he translated, from the French into Scots, Dr Bonnet’s Book of Battles in the Year of our Lord 1456.

“As for our Author, ’tis probable that he died towards the latter end of the 14th century; and from his performance it appears that he was well versed in the Civil, Canon, and Military Laws; and had he not been a

¹ Dr George Mackenzie, was born on the 10th December 1669. He was the son of the Hon. Colin Mackenzie, second son of George, second Earl of Seaforth, and of Jean, daughter of Dr Robert Laurie, Bishop of Brechin. He died at Fortrose, on the 23th November 1725.—(Caledonian Mercury, Dec. 16, 1725.)

person of singular merit and worth, he had not raised himself to the dignities that he attain'd to."

These paragraphs contain the whole biographical portion of the "Life," contained in his eight folio pages,—the Author's practice being that of introducing some extraneous matter suggested by, but not connected with the subject of the biography. But in the passages quoted the Author's usual carelessness or ignorance is very apparent. His statements of matters of fact, indeed, are never to be relied upon, being seldom confirmed, and often contradicted by better authorities, and instead of a work of National importance, deserving the liberal patronage it received, it is altogether worthless. Thus Mackenzie might have known, that if Hay was "brought up," and "commenced Master of Arts," at a University in Scotland, it could not have been at Aberdeen, which was not founded until the year 1494; and that if Hay was Chamberlain to a King of France, it could not have been Charles the Sixth, whose reign extended from the year 1380 to 1422. The concluding notice of the supposed time of Hay's death, "towards the latter end of the 14th century," is obviously a clerical error for the 15th century. Instead, however, of favouring the reader with an abridged history of the Kings of France, or some other discursive topic, Dr Mackenzie has in this instance deviated from his ordinary practice, and given a careful and detailed analysis of a Manuscript volume in his own possession, containing three works translated from the French by Sir Gilbert Hay; and this may be instanced as one of the few actual contributions to the Literary History of Scotland, contained in his three folio volumes. It may here be quoted, omitting a somewhat confused and inaccurate account of the original author Honorè Bonnor or Bonnet, Prior of Sallon.

"The first Book (he says,) contains 10 Chapters, wherein the Author gives the definition of War, according to the Doctors of Civil and Canon Law, and shows that it had its first rise in Heaven betwixt God and his rebellious Angels; then he treats of the bypast persecutions of the Church by way of commentary upon S. John's Vision of the five Angels in the Revelation, and speaking of the fourth Angel, he acknowledges, That there was a woman that was chosen Pope and

that she was an English woman : And after Leon, says our translator, “ was chosen a woman Pape, not wittand that she was a woman, the quhilk was of England born.”

“ The second Book contains 18 Chapters, wherein he treats of the destruction of the Four great Empires of the World : The Babylonian begun in the east, in the time of Abraham ; the Carthaginian begun in the time of the Judges ; the Macedonian begun in the time of the Maccabees ; and that of the Roman begun in the time of Achan King of Judea : But he more particularly insists upon the Roman Empire, and shews when the city of Rome was first founded, when they begun their Government by Kings, Senators, Consuls, and Emperors, and of their most memorable or remarkable actions, of the actions of Alexander the Great, and the destruction of the Carthaginian Empire ; and concludes with an account of the first rise of government or jurisdiction amongst men, and who were the first Governors or Judges.

“ The third Book contains 10 Chapters, wherein he treats of the lawfulness of making of War, and if it be possible for mankind to live without it ; how men know when they are justly compell'd to make war ; what the marks of true valour and cowardice are ; what punishment is due to those that leave the army, without asking permission of their commanders, or fight the enemy, without the orders of their commanders.

“ The fourth Book contains 153 Chapters, wherein he treats of the lawful Grounds of War, especially amongst Christians against the Turks, and all Infidels ; whether the Emperor can lawfully declare War against the Pope and the Church, and whether the Pope may make War against him ; concerning the Duties of Knights, and for what reasons they ought to be punished ; concerning the Duties of Generals, and if, when they are taken in battle, they ought to lose their lives or not ; whether strength or force be a moral, cardinal, or natural virtue ; whether Prisoners that are taken in War belong to those that take them, or to the Princes to whom the armies in which they are taken belongs ; whether Vassals should serve in the army upon their own or their Prince's expences ; if a Baron be obliged to serve his King but only in his own wars ; whether two Barons having war against one another, their men are obliged to assist either of them till they receive orders from their King and respective Lords ; whether we are bound to defend our neighbours with arms and men when invaded by others, and what the persons are that are obliged to defend one another, and particularly how the vassal is obliged to defend his Lord, the son his father, by the law of Justice ; whether he is more bound to defend his father or natural Prince ; whether a Clergyman is bound most to assist his father or his Bishop, when a war is declared betwixt them ; whether men may make a defensive war for their temporal goods lawfully conquer'd ; whether Priests and Clerks may defend their goods by force of

arms ; whether arms lent and loft in the field of battle ought to be reftored ; whether arms and horfes hired and loft in battle ought to be reftored ; whether a Knight being robbed in his King's fervice, he or his King ought to purfue the robbers ; whether a man that goes to the wars uncharg'd ought to take wages ; whether a Knight ferving a King uncharg'd, may lawfully afk wages of him ; whether, when the King of Spain fends affiftance to the King of France, he ought to afk wages of him ; whether a man that goes to the wars out of vain glory, ought to afk wages by the law of Arms ; whether a Captain that is robbed obeying his Lord's commands, his Lord ought to reftore him his goods or not ; whether a man going to the wars for covetoufnefs and robbery, ought to demand wages ; whether a Prieft or Clergyman may lawfully go to the war or not, concerning the time that men ought to be paid their wages that go to the wars ; whether a Warriour that obtains leave to divert and recreat himfelf for fome time, fhould receive wages for that time ; whether a Knight that has taken wages of a King for a year's fervice, and after three months goes to the fervice of another Prince, ought to receive wages for the time that he has ferved ; whether a Soldier that has been paid by a Prince for a year's fervice, may fubftitute another in his place ; whether a Captain may fend any of his men away, after he has muftered them in the fields before his Prince ; whether a Soldier falling fick in the wars may lawfully afk his wages for all the time that he had been fick ; how the goods or fpoil that is gained by the army ought to be parted amongst the Soldiers ; whether a man may lawfully keep what he takes from a robber that was defigned to rob him on the highway ; of the lawfulness of the war that is made betwixt two cities that hold of no Sovereign ; whether a man may kill a prifoner that delivers himfelf voluntarily ; whether by the Law of Arms, a man may take a ranfom of gold or money from his prifoner ; whether in a war betwixt England and France, the French may lawfully feize upon the goods of the Englifh husbandmen, and detain their perfons prifoners ; whether one King may overcome another King lawfully by craft and fubtilty ; whether it be lawful to fight upon a holyday ; whether, when one man wrongs another, he may lawfully recover his own by war or force, before he purfues him legally ; whether a Knight that dies in battle, in his Prince's fervice, is fure of his falvation ; whether the righteous or finners are the moft powerful in battle ; why there are fo many wars in the world ; whether one that is taken prifoner, and fworn to keep prifon, may lawfully break it, and make his efcape, if he finds occafion ; whether one that is taken prifoner, and put in a clofe dark room, and makes his efcape, may be faid to break prifon ? Whether a man that's promifed fafe conduct from one place to another, but has neglected to capitulate for his fafe return, may be lawfully detained prifoner ? Whether a man that has fafe conduct promifed to him

and his attendants, can bring alongſt with him a greater man than he himſelf is : If a man be taken priſoner upon another's ſafe conduct, whether he that had the ſafe conduct be obliged to relieve him upon his own charges ? If a man having liberty to go out of priſon, on condition that he ſhould return upon ſuch a day, re-enters again into the priſon, fails in the day, how he ſhould be puniſhed ? Whether it be lawful for one Prince to reſuſe another, with whom he is at peace, paſſage thorow his country ? Whether Churchmen ſhould pay taxes, tributes, and impositions to Secular Kings and Princes ? If the Church ſhould make war againſt the Jews ? If a man may defend his wife by force of arms ? If a brother may defend his brother by force of arms ? When a Baron is a vaſſal to two Lords of different countries, that have both of them war, whom of them he ought to ſerve ? When a Baron is a vaſſal to two Lords that make war upon one another, whom of them he ought to obey ? When a man is a burgeſs in two cities that make war againſt one another, which of them he ought to obey ? Whether a man that is in bondage or in ſlavery be obliged to go to the wars with his lord and maſter ? Whether a man may be compelled to go to the wars ? If one man fairly wounds another, and he wounds him again, whether he ought to be puniſhed for the ſame ? If a bondman or ſlave kills another by his maſter's command, whether he ought to be puniſhed for the ſame ? Whether a bondman or ſlave may defend himſelf againſt his lord and maſter that deſigns to kill him ? Whether a Monk may defend himſelf againſt his Abbot who deſigns to kill him ? Whether the ſon may lawfully defend himſelf againſt the father who deſigns to kill him ? Whether a man may lawfully defend himſelf againſt his judge ? Whether a man, being baniſhed the realm, and returning again without permiſſion, when people ſet upon him to take him, if he ought to defend himſelf ? Whether a Prieſt that is aſſaulted carrying the Lord's Body (or the Sacrament) alongſt with him, ought to lay it down and defend himſelf ? If a man that is innocent ought to be puniſhed by way of reprimand for the guilty ? And how Princes ought to behave themſelves in the caſes of reprimands ? How reprimands ſhould be made againſt a city that owes allegiance to no Sovereign ? If all lords or maſters may make reprimands ? How and for what reaſon it may be ſaid that the King of France is no ways ſubject to the Emperor ? Whether the King of England be in any manner of way ſubject to the Empire ? Whether reprimands can be granted to a Burgeſs that's living at Paris, and robbed in his return to Paris, for recovering the money or goods that he has been deprived of in another Prince's dominions ? Whether an Engliſh ſtudent at the Univerſity of Paris may be detained priſoner when a war is declared betwixt the two Nations ? Whether a ſervant ſhould enjoy the privileges that his maſter has ? Whether an Engliſhman coming to Paris to viſit his ſon, ſtudent at that Univerſity, in time of war, may be

detain'd prisoner? Whether an Englishman coming to visit his brother at the University may be detained prisoner? Whether a student may be imprisoned by way of reprimand? Whether a mad man may be detained and ransomed in the wars? Whether a mad man returning to his senses may be detained prisoner? Whether by the law of arms an old man may be detained prisoner? Whether by the law of arms a child may be taken and detained prisoner? Whether by the law of arms a blind man may be detained prisoner? Whether an Ambassador coming to visit a King may lead any of his enemies thorow his country? Whether a Bishop may be taken and detained prisoner? Whether any Churchman may be taken by way of reprimand? Whether pilgrims may be made prisoners by the law of arms? What things in time of war have safe conduct, without liberty asked at the Prince? Whether, in time of war, the ass and the ox is free? Whether the husbandman's servant enjoys, by the law of arms, the same privilege with himself? Whether, in time of war, it be lawful to build castles and walled towns? How they ought to be punished that breaks the safe conduct or assurance of a Prince? Whether a great Lord, or any in a meaner dignity, ought to trust in a safe conduct? Whether a Christian King may lawfully give a safe conduct to a Saracen King or any other Infidel Prince? Whether, if two Lords make peace, and the one breaks it, the other ought to break it likewise? Whether it be better to fight fasting, or before meat or after meat? Whether battle ought to be set before ladies? And if Queen Jonat of Naples had right in her war against Lewis King of Sicily?

“Then he proves that duelling is against all manner of laws; yet he gives seventeen different cases, wherein by the laws of Lombardy 'tis lawful. Then he treats of those who fight for their principles in duels, and how far that is lawful: Then of the form and oath that is taken by those that fight in lists or combats; Whether a man that is superannuated may substitute another to fight for him in battle? If any of the company breaks his sword, if another should be given unto him? If the Lord or Judge cannot discern on the first day who has the advantage in the field; if he be obliged to return on the second day, and enter the lists as before, which of the parties ought to begin the fight? If he that is overcome ought to pay the other the damages, tho' the King should pardon them? If a man is overcome in duelling, if he may be afterwards accused in law? Whether, if the company pleases, they may fight in plain field, without barriers? How they should be punished that owns their crime, and is openly overcome? Whether, when one Knight challenges another, he may be allowed to repent and recall his challenge?

“Then our Author treats of arms and banners in general and particularly, and proceeds to the answering of the following Questions: If a man at his own pleasure may

make choice of another man's coat of arms? If a German finds a Frenchman in the field bearing the same coat of arms with him, if he ought to appeal him to a combat? How they ought to be punished that assume the arms of others?

“ Then he treats of all the different colours us'd in Herauldry, and of all the different rules and conditions that are to be observed in fighting of duels: And concludes with the duties incumbent upon Emperors, Kings, and Princes; which he ends with these words:

“**EXPLICIT LIBER BELLORUM, SED POTIUS DOLORUM,
UT RECITAT DOCTOR IN PLURIBUS.**

“ Next to this follows our Author's translation of Dr Bonet's Book of Chevalry or Knighthood, which contains eight Chapters: In the first Chapter he tells us, how that a Batchelor, Squire of Honour, travelling to the Coronation of a great Prince, with an intention to take upon him the Order of Knighthood, he went astray in a wilderness, where he happened to light upon a hermitage, in which lived an old and venerable Knight, that had forsaken the world for the love of God; and how this old Knight taught the Squire all the points of honour, and all that belonged to the duty of a Knight, which is the subject matter of all the following Chapters; where in the second Chapter, he, the old Knight shows, how he ought to receive that high Order, and how he ought first to be instructed in every thing that belongs to it. The third contains all the duties of a Knight. The fourth contains their form of examination, and how he ought to be examined before he receives the Order. The fifth contains directions for him at the receiving of the Order, and the form of giving it. In the sixth is explained the signification of the Arms of Knighthood. In the seventh he shows the many advantages that Knights have above others by this honourable Order; and the last shows the great respect that ought to be shown to all that Order, —ending with these words,

“**EXPLICIT L'ORDRE DE CHEVALRIE.**

“ After this follows our Author's translation of Dr Bonet's Book of Government of Princes, which is a translation of Aristotle's Politics, and contains 40 Chapters, with a Prologue, shewing into how many languages it had been translated, and how it was first found in the Temple of the Sun, built by Esculapins. Then follows a translation of King Alexander the Great's letter to Aristotle, after his conquest of Persia, with Aristotle's answer, and two other letters of King Alexander's and Aristotle's.”

The Manuscript, of which the preceding was an analysis, is not mentioned in any more recent work, and as it could not be traced in any public repository, it was considered to be irrecoverably lost. But in the "Catalogue of the Library at Abbotsford," printed in 1838, at page 232, there occurs the following title:—

"Here begynns the buke call't the Buke of the Law of Armys, the quhilk was compilit be a notable man, Doctour in Decrees, callit Bennet, prioure of Sallan, &c. MS. fol."

This title attracted the notice of MR LAING, Secretary of the Bannatyne Club, who conjectured it might prove to be a copy of the work described by Mackenzie. To ascertain this point, he made an application for the use of the volume, through ISAAC BAYLEY, Esq.; which being courteously granted, it was no difficult matter to perceive that this was the identical Manuscript which Dr George Mackenzie had possessed. As the volume itself furnishes no indication on this head, we can only conjecture that it may have fallen into Sir Walter Scott's hands, either by purchase at a sale, or as a present from some of his friends. But we may conclude, that had Sir Walter been aware of the peculiar interest and curiosity of the volume, he would have pointed it out, and some use of it have been made during the latter period of his life.

The Manuscript in question is a large folio of 132 leaves,¹ on lombard paper, written in a very distinct hand, about the end of the 15th century. It is in the original wooden boards, in perfect preservation, and contains, repeated in different parts of the volume, autograph signatures of "W. Sanclair of Roislin," "Oliver Sinclar of Rosling, knycht," and "W. Sanclair of Roislin, knecht."

¹ The last three leaves contain a transcript of two articles unconnected with the rest of the volume, viz.—"The Ordour of the proecessioun and bering of the Sacrament in Antuarpe the first day of Junij the geir of God I^m V^e lxij." And a Letter or Testimonial from Thomas Bishop of Orkney in 1446, addressed to the King of Norwege, respecting the Genealogy of William of Sanctelare, Erle of Orchadie, &c. (the ancestor of the St Clairs of Roslin,) "Translatit out of Latin into Seottis, be me, Deine Thomas Gwld, Monk of Newbothill," in the year 1554.

It consists of three distinct works :—

- I. THE **BUKE OF BATAILLES.**
- II. THE **BUKE OF THE ORDER OF KNYGHTHEDE.**
- III. THE **BUKE OF THE GOVERNANCE OF PRINCES.**

To have published the entire volume was considered to be altogether inexpedient, on account of its great extent. Yet not wishing it to remain in comparative obscurity, I readily acceded to Mr Laing's suggestion, in selecting the second of these Works, which forms a distinct treatise by itself, as my contribution to the objects of the **ABBOTSFORD CLUB** ; at the same time subjoining in the Appendix such Specimens of the two other Works as should satisfy all reasonable curiosity. In this way, I hope that whatever is really valuable or interesting in the MS. has been put into an accessible shape, in order to exhibit and preserve from casual destruction **ONE OF THE EARLIEST EXISTING SPECIMENS** of Scottish prose composition.

A brief account of the Originals may here be given, before endeavouring to throw some light on the life and character of the Translator.

I. THE **BUKE OF BATAILLES.**

This well known and popular work forms the first and largest portion of the **Abbotsford Manuscript**. No English version of it is known. In the Appendix will be found the Prologue, the Table of the Chapters in the different Books, and some other Extracts, which may be compared with the corresponding passages, here copied from one of the later editions of the original Work, which bears the following title :—

“ L'arbre de Batailles.

“ Sensuyt l'arbre des batailles qui traicte de plusieurs choses comme de leglise. Et aussi des faictz de la guerre. Et aussi comment on si doy

gouverner. Imprime nouvellement a Lyon. (Design cut in wood.)
 ¶ On les vend a Lyon au pres de nostre dame de confort cheulz Oliuier Arnoullet." 4to. black letter, Sign. A. to M. six, in eights.

¶ CY COMMENCE LE PROLOGUE DU LIURE INTITULE L'ARBRE DES BATAILLES FAICT ET COMPOSE PAR VNG VENERABLE ET RELIGIEUSE PERSONNE MAISTRE HONNORE BONHOR, PRIEUR DE SALON, ET DOCTEUR EN DECRET.

A LA saincte couronne de France en laquelle aujourd'hui par l'ordonnance de Dieu regne Charles cinquesme de ce nom tres bien ayme et par tout le monde redoubte soit donne loz, gloire, et victoire sur toutes seigneuries terriennes. Tres hault Prince, ie suis nomme par mon droict nom HONNORE BONHOR Prieur de Salon, indigne docteur en decret, souuenteffoys ay en en vouldente de faire et compiller, selon mon debile entendement, ce petit liure a l'honneur de Dieu premierement de sa benoite Mere, et de vostre haulte seigneurie Sire. Et les raisons qui mont esmen et incite a ce faire sont assez bonnes, selon mon aduis.

Premierement, l'estat de Saincte Eglise est en telle tribulation et perplexite que si Dieu ny met remede et vostre Seigneurie, laquelle est acoustumee de achemer et mettre afin les chieres aduantes de la foy Crestienne, ie ny voy voye ne chemin comme y puisse estre mise bonne ne briefue accordance.

La Deuxiesme raison si est, que voyez toute Chrestiente si greuee de guerres, haynes, larrecins et discentions, que a grant peine peut on nommer vng petit pays soit une conte ou duche qui bien foyt en paix.

La Tierce raison si est, que la terre de Pronuence dont ie suis ne et nourry est de presnt tellement atournee par le changement de noble seigneurie et pour les diuersitez d'opinions qui sont entre les nobles et le communes que a grant paine pourroit homme tant fust saige raconter les maulx que les gens du pays pour ce debat souffrent.

La Quarte raison est, que ie considere plusieurs choses dictes de grans clercz modernes que bien pensent entendre les Prophecies anciennes parlans des maulx presens et dient que vng de la haulte lignee de France doit estre celluy par qui les remdes seront donnez au siecle travailant, et mis en grande pesitance pour lesquelles raisons me suis efforce de faire aucune chose nouvelle afin que vostre ieunesse soit informee de plusieurs entendemens de la saincte escripture et aussi afin que vostre personne soit plus adonnee de faire secours a la saincte foy de Iesu Crist et faire que les Prophecies qui sentendent de vostre digne personne et escriptures foyent verifiez par voz bonne œuures si vous supplie mon tres hault Seigneur que rien que ie die en ce liure ne

veuillez mespriser car ce que iay mis en luy prent son fondement sus le droit canon et civil et sus naturelle philosophie, qui nest aultre chose que raison de nature et aura nom cestuy liure **L'ARBRE DES BATAILLES** pour fournir lequel liure me fault trouuer matiere condecente a ce faire, si mest venu en ymaginacion faire vng Arbre de Dueill, au dessus duquel pourrez veoir les regnes de Sainte Eglise en grandes et merueilleuses tribulations. Apres pourrez veoir la grande disencion qui est aujourdhuy entre les Roys et Princes Crestiens. Pareillement pourrez veoir le grande disencion et murmure qui est entre les Nobles et les Communes. Et deuiferay mon Liure en quatre parties principales ainsi comme a plain est cy apres declare dont en la premiere partie sera faicte mention des tribulations de l'Eglise jadis passees devant l'advenement de Jesu Christ nostre Sauueur. En la seconde partie sera traicte de la destruction des quatre grans royaumes jadis. En la tierce partie sera traicte des batailles en general. En la quarte partie sera dit du batailles en special.

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¶ QUELLES CHOSES APPARTIENNENT ESTRE FAICTES A TOUS BONS ROYS ET PRINCES.

CHAPITRE CLXXVI.

OR disons aulcune chose des Roys pource que apres Lempereux ilz sont les plus honnorez sur tous les aultres Princes. Et encores ce nom cy de Roy selon la Sainte Escripture sembleroit estre de plus grande excellence que le nom de Lempereur, car nostre Seigneur se nomme et appelle en plusieurs lieux et endroitz de la sainte Escripture Roy des Roys et Seigneur de Seigneurs.

Item, le benoist filz de Dieu en auleuns lieux de la Sainte Escripture est appele filz du Roy Dauid par humanite. Et ainsi par excellence de ce nom de Roy appellons nous de lignage royal. Et en oultre selon la doctrine et enseignement de Monseigneur, Saint Paul Apotre qui preschoit au peuple en leur admonestant que pour lhonneur et reuerence de Dieu ilz fussent soubmys a toute creature humaine et en especial au Roy comme au plus noble et excellent de tous les aultres mesmement en approunant la dignite de ce nom de Roy

.

Et pour dire aulcun bon notable auquel ieunes Roys puissent prendre plaisir. Roy qui veult estre bon guerroyer sur faige fier et couraigeux, et de se gens il soit seigneur, comme de quaille esprouer, et soit misericors et rigoureux quant est besoing, et que au besoing soit le premier se darmes veult estre eureux. Pour retourner a nostre propos, &c.

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MOULT daultres belles et notables choses appartenans a tous bons Roys et Princes pourroye encores dire et assez trouver. Mais pour le present ie ne pense plus riens a escrire en ce liure, car ien fuis tout lassé. Toutefois le temps viendra se Dieu me donne espace de viure que ie escripray aulcunes choses sur les contenances de toutes personnes foyent ecclesiastiques ou seculiers, hommes ou femmes ce qui leur est necessaire dauoir au plus pres que ie pourray de la Sainte Escripiture et du droict escript selon les dignites de leur offices. Et ie prie humblement et deuotement a nostre Seigneur, que par sa sainte grace vous doint en telle maniere gouverner vostre Royaulme et la Sainte Couronne quil vous a commise que apres la fin il vous maine et conduyse a la sainte gloire de Paradis qui iamais ne fauldra. Amen.

¶ CY FINE LE LIURE INTITULE L'ARBRE DES BATAILLES.

In the Preface to the edition printed by Anthony Verard, at Paris, on the 8th of June 1493, there are several variations; and the sentence in which the name of the Author occurs runs thus—"Mon tres hault et redoubte Seigneur souvent j'ay eu volente de faire ce present livre," omitting the name altogether. The last Chapter of the work is numbered cxxxxii in Verard's edition, and ends in the same manner as the other.

Of the original Work there are numerous Manuscript copies, and also several early printed editions; but these, as an eminent French Antiquary remarks, are "toutes rares, toutes fautives et defectueuses." In Verard's edition, for instance, the name of Charles VI., to whom the Author dedicated the work, is changed to Charles VIII., in order to pay a compliment to the reigning Sovereign; and in these editions the Author's name is given as Honoré Bonner, instead of Bonnet. The terms of the Author's dedication, (says M. Paulin Paris,) carry us naturally to the first years of the arrival of Louis II. of Anjou to the Sovereignty of Provence, that is to say, from 1384 to 1390. Charles VI., the conqueror of Rosbec, was still young, and the schism of the Church had reached its point of the greatest violence.

M. Paris's analysis of the work is very concise, and may be quoted in his own words:—"L'Arbre d'Honoré Bonnet présente quatre branches principales, 1°. L'Eglise en schisme. 2°. Les Rois en guerre. 3°. Les

Grandes en dissension. 4°. Les Peuples en révolte. Mais l'auteur paroît fort peu soucieux de suivre un ordre quelconque dans son travail. Après avoir dans les premiers chapitres appliqué la prophétie des cinq Anges de l'Apocalypse à l'Histoire Ecclésiastique du XIV^e siècle, il résume les fastes de l'antiquité, puis enfin expose la théorie du comportement des Armes, des droits et des devoirs de tous les vassaux, chevaliers et gens de guerre."¹

The author HONORÉ BONNET, was a Monk in the Abbey of Ile-Barbe of Lyons, and Prior of Salon in Provence. His name, which is often given as Bonnor, or Bonhor, or Bonnoz, has been ascertained, from an examination of nearly twenty ancient Manuscripts in the Royal Library at Paris, to have been BONNET. A Provençal translation, made in the year 1429 by order of Mossen Ramon de Cudles, is preserved in the same collection, No. 7450; and also a translation in the Catalan dialect, MS. No. 7807. There is some indication of Caxton having translated in part the work in the year 1490, but no copy is known to exist.² The original work was first printed at Lyons, by Barthelemy Buyer, 1477, folio; and another edition at Lyons in 1481. It was again printed at Paris, by Anthoine Verard, 1493, folio, of which there is, in the Royal Library at Paris, a magnificent copy printed upon Vellum, with illustrations,—the first representing Charles VIII. receiving the work from Verard the printer, who, as already noticed, had substituted the name of the reigning Monarch instead of Charles VI. of France, at whose request the work was originally written. Van Praet³ describes this copy, and mentions two other copies on Vellum, but neither of them perfect. The discrepancies existing between the early manuscript and printed copies will readily explain the variations, which will be obvious upon comparing Sir Gilbert Hay's translation with the preceding extracts. It must also be confessed, that to a modern

¹ Les Manuscrits François de la Bibliothèque du Roi: par A. Paulin Paris, vol. v. p. 103.

² See Lewis's Life of Caxton, p. 31.

³ Catalogue des Livres imprimés sur Vêlin, de la Bibliothèque du Roi, tome iii. p. 31.

reader Bonnet's Book of Battles is sufficiently tedious and uninteresting ; and it need excite no surprize that the Author, as he admits in his concluding chapter, having wearied himself with his task, broke off abruptly —“ Mais pour le present je ne pense plus riens a escrire en ce Livre, car j'en suis tout lasse ;” or, as Sir Gilbert Hay in his translation expresses it—“ But in gude faith the Doctour sais, that he was *sa irkit of wryting*, that he mycht nocht as now, na mare tak on hand as to put in this buke of Bataillis.” &c.

II. THE BUKE OF THE ORDER OF KNYGHTHOOD.

Although subjoined to “ The Buke of Batailles,” there is no evidence to show that it was written by the same Author. The original Work, entitled “ *LE LIVRE DE L' ORDRE DE CHEVALERIE*,” is anonymous. A copy of it is contained in a magnificent volume, written upon vellum, and illuminated for Henry VII. of England, which forms part of the Royal collection of Manuscripts in the British Museum (MSS. Bibl. Reg. 14 E. II. Art. 5). The Work also exists in a printed form, although now of great rarity. “ *L' Ordre de Chevalerie, auquel est contenue la maniere comment en doit, faire les Chevaliers, et de l' honneur qui à eux appartient, et de la dignité d'iceux ; compose par ung Chevalier, lequel en sa veillesse fut Hermite.*” Lyon, Vincent de Portunaris de Trine, 1510, in folio, black letter. It is, however, a proof of the great popularity of the Work, that a copy of it having fallen into the hands of our venerable Typographer, WILLIAM CAXTON, (who probably never heard of Sir Gilbert Hay's previous version,) he added this to his other translations from the French, and having printed his own translation, he addressed the volume to King Richard the Third. It has no date, but must have been printed about the year 1484; and his edition is acknowledged to be one of the rarest specimens of his press. Lewis in his *Life of Caxton*, 1737 ; Oldys in his *British Librarian*, 1738 ; Ames and Herbert in their *Typographical Antiquities*, 1749 and 1785 ; and Dibdin, in his enlarged edition of that work, 1810, and also in his

Bibliotheca Spenceriana, 1815, have each given a more or less detailed account of Caxton's translation.

In the Advocates' Library, Edinburgh, among the collection of MSS. which belonged to Sir James Balfour of Denmyln, Lord Lyon in the reign of Charles the First, there is a volume, to which he has prefixed this title, "*Collectanea Domini Davidis Lyndesay de Monthe Militis Leonis Armorum Regis.*" This volume is described by Dr Leyden¹ in the Preface to his republication of "*The Complaynt of Scotland,*" but he has confounded two persons of the same name, and who held the same office, at an interval of half a century. The volume, which contains nothing to identify it with Sir David Lyndesay the Poet, is here noticed, from containing a copy of "*The Order of Knighthood,*" without the name of the translator. This is evidently a transcript from Caxton's printed volume, omitting the concluding Address to Richard the Third, in which Caxton introduces his own name as the translator; while the transcriber has used his own discretion in adapting the language to the Scottish orthography and dialect.

Dr Leyden passes over this portion of the MS. in a very summary manner, and strangely says, that it, along with "*The Buke of Cote-Armouris,*" which immediately follows, in Lyndesay's MS., was transcribed from Dame Juliana Berners's *Treatise on Hunting, Hawking, &c.*, which is usually known as the "*Booke of St Albans.*"

The following extracts from the copy of Caxton's volume, in the British Museum, will be sufficient to convey to the reader some idea of the work itself; and to form a comparison of the English and Scottish versions. The first leaf is here given in black letter, line for line, in imitation of the original :—

¹ Edinburgh, 1801, p. 65.

¶ Here begynneth the Table of
this present booke Intytled the
Book of the ordre of chynalry
or Knyghthode.

Unto the praysonge and dnyne
glorye of god / whiche is lord and
souerayne kynge aboue and ouer
alle thynges celestyal / and wordly / we
begynne this booke of the ordre of chynalry
ffor to shewe that to the sygnefyauunce of
god / the pryncce almyghty whiche seygno-
ryeth aboue the seuen planettes / that ma-
ke the cours celestyal / and haue power &
seynorye in gouernynge & ordeynynge
the bodyes terrestre and erthely / that in
lyke wyse owen the kynges prynces and
grete lordes to haue pryncsaunce and seyg-
nory vpon the knyghtes / And the kny-
tes by symplytude oughten to haue po-
wer and dominacion ouer the moyn people
And this booke conteyneth viij chapitres

¶ The fyrst chapytre sayth/ how a knyght
 beynge an Heremyte deuysed to the squer
 the rule and ordre of chynalry

¶ The second is of the begynnynge of Chynalry

¶ The thyrde is of thoffyce of chynalry

¶ The fourthe of the examynacion/ that ought
 to be made to the esquier whan he wylle entre
 in to the ordre of chynalry

¶ The fyfthe is in what maner the squer
 ought to receyue chynalry

¶ The syxthe is of the sygnefaunce of the
 armes longynge to a knyght al by ordre

¶ The seuenth of the custommes that apperteyne
 to a knyght

¶ The eyght is of the honour that oughte
 to be done to a knyght

¶ Thus endeth the table of the booke of
 Chynalry

¶ Here after foloweth the mater and tenour of this faid Booke.

And the Fyrft chaptyer faith hou the good Heremyte denyfed to the Efquier the Rule and ordre of Chyualrye.

A Contrey ther was in which it happed that a wyfe knyght whiche longe had mayntened the Ordre of Chyualrye And that by the force & noblesse of his hyghe courage and wyfedom and in anenturyng his body had mayntened warres iuftes & tornayes & in many batailles had had many noble victoryes & glorious & by caufe he sawe & thought in his corage yt he myȝt not long lyue as he which by long tyme had ben by cours of nature nyghe unto his ende chaas to hym an heremytage/ For nature faylled in hym by age/ And hadde no power ne vertu to vse armes as he was wonted to do/ Soo that themne his herytages & all his rycheffes he lefte to his children/ and made his habytacion or dwellynge place in a greete wode habondaunt of watres and of grete trees/ and hygh beryng fruytes of dynerse maners/ And fledde the world by caufe that the febleness of his body in the whiche he was by old age fallen/

And that he dishououred not that whiche that in honourable thynges and aventurous hadde ben longe tyme honoured

The fame knyght thynkyng on the dethe/ remembryth the departyng from this world in to that other/ and also thought of the ryght redoubtable sentence of oure lord in the whiche hym behoued to come to the day of Jugement/ In one of the partyes of the fame wode was a fayr medowe/ in whiche was a tree wel laden and charged of fruyte in his tyme/ of which the knyght lyued in the forest/ And vnder the fame tree was a fontayne moche fayre and clere/ that arowfed and moysted all the medowe/ And in the fame place was the knyght acustomed to come enery daye for to preyre and adoure God Almyghty/ To whome he rendryd thankynge of the honoure that he had done to him in this world alle the dayes of his lyf/ In that time it happed at the entryng of a strong wynter/ that a kynge moche noble wyfe and ful of good custommes fente for many nobles/ by caufe that he wold hold a grete courte/ And by the grete renomnee that was of this courte/ It happed that a squyer moeved hym for to goo thyder in entencion that there he shold be made knyght/

¶ Thus as he wente all alone rydyng vpon his palfroy/ It happed that for the trauaylle that he had susteyned of rydyng/ he slepte vpon his horse/

¶ In the meane whyle that he rode soo slepyng/ his palfroye yssued oute of the ryght waye and entryd in to the forest/ where as was the knyght Heremyte. And soo longe he wente/ that he came to the fontayne at the fame tyme that the knyght whiche dwellyd in the wode to doo his penaunce was there comen for to

praye vnto God/ and for to despyfe the vanytees of this worlde/ lyke as he was acustomed every day/ whan he sawe the squire come/ he lefte his oroyson/ and satte in the medowe in the shadow of a tree/ And beganne to rede in a lytyl book that he had in his lappe/ And whan the palfroy was come to the fontayne/ he beganne to drynke/ And the squire that slept anone felte that his hors mened not/ and lightly awoke/ And thenne to hym came the knyght whiche was moche old/ and had a grete berde/ longe heer/ and a feble gowne worne and broken for ouer longe werynge/ And by the penaunce that he dayly made was moche discolourd and lene/ And by the teres that he had wepte/ were his eyen moche wasted/ and hadde a regard or countenaunce of moche hooly lyf/ Eche of them merueylled of other/ For the knyghte whiche hadde ben moche longe in his heremytege/ had sene no man fythe that he had lefte the worlde/ And the squire merueylled hym strongly/ how he was comen in to that place/ Thenne descended the squire fro his palfroy/ and salewed the knyght/ And the knyght receyued hym most wyfely/ And after sette them vpon the grasse that one by that other/ And er any of them spak/ eche of them byheld eche others chere/ The knyght that knewe that the squire wold not speke fyrst/ by cause that he wold doo to hym reuerence spak fyrst and said/ Fayr frend what is your corage or entent/ and whyther goo ye/ wherfor be ye comen hyther/ Syre sayde he/ the renomme is sprad by ferre contreyes/ that a kynge moche wyfe and noble/ hath commaunded a courte general/ And wyll be maade hym selfe newe knyght/ And after adoube and make other newe knyghtes/ estraunge barons and pryue/ And therfore I goo to this courte for to be adoubed knyght/ But whanne I was a slepe for the traunylle that I haue had of the grete journeyes that I hane made/ my palfroy wente oute of the ryghte way/ and hath brought me vnto this place/ Whanne the knyght herd speke of the knyghthode & chynalrye/ And remembryd hym of thordre of the same/ And of that whiche apperteyneth to a knyght/ he caste out a grete fyghe/ and entryd in a grete thougt remembrynge of the honoure/ in which chynalrye hadde ben so longe mayntened/

¶ In the meane whyle that the knyghte thus thought/ the Esquire demanded of hym/ wherof he was so penyf/

¶ And the knyght answered to hym/

¶ Fayre sone my thoughte is of the ordre of Knyghthode or Chynalrye/ And of the greteneffe in which a knyght is holden/ in mayntenynge the greteneffe of the honour of chynalrye/ Thenne the esquire prayed to the knyght/ that he wold saye to hym thordre and the manere/ wherfore me ought the better to honoure and kepe in highe worshippe hit/ as it ought to be after the ordenaunce of god/

¶ How sone sayd the knyght knowest thou not what is the rule and ordre of

knyghthode/ and I meruaylle how thou darest demaunde chyualrye or knyghthode/ vnto the tyme that thou knowe the ordre/

¶ For noo knyght can lone the ordre ne that whiche apperteyneth to his ordre/ but yf he can knowe the defaultes that he dothe ageynst the ordre of chyualry/

Ne no knyght ought to make any knyghtes/ but yf he hym self knowe thordre.

For a difordynate knyghte is he/ that maketh a knyghte/ and can not shewe the ordre to hym/ ne the customme of chyualry.

¶ In the meane whyle that the knyght sayd these wordes to the esquier/ that demaunded chyualrye withoute that he knewe, what thyng was chyualrye/ The esquier answered and sayde to the knyght/ Syre yf hit be your playfyr, I byfeche yow that ye wylle fayre and telle to me the ordre of chyualrye/

For wel me semeth and thynketh that I should lerne hit for the grete defyre/ that I haue therto/ And after my power I shalle enfewe hit/ yf hit please yow to enfeynge shewe and teche hit me

¶ Frend sayde the knyght, the Rule and ordre of chyualrye is wretton in this lytyl booke that I hold here in myn handes in which I rede and am befyr somtyme/ to the ende that hit make me remembre or thynke on the grace and bounte/ that god hath gyven and done to me in this world/ by cause that I honoured and mayntened with al my power thordre of chyualrye/ For alle in lyke wyse as chyualrye gyueth to a knyghte all that to hym apperteyneth/ In lyke wyse a knyght ought to gyve alle his forces to honoure chyualrye/

¶ Thenne the knyght delyuered to the esquier the lytyl booke.

¶ And whanne he hadde redde therein/ he vnderstode that the knyght only amonge a thousand perfonen is chofen worthy to haue more noble offyce than alle the thousand/ And he had also vnderstanden by that lytyl booke/ the Rule and ordre of chyualry/ And thenne he remembryd hym a lytyl/ And after sayd/ A fyre bleffyd be ye that haue brought me in place and in tyme/ that I haue knowlege of Chyualrye the whiche I haue longe tyme defyred/ withoute that I knewe the noblesse of the ordre ne the honoure in whiche our lord god hath sette alle them that ben in thordre of Chyualrye/

¶ The knyght sayd/ Fayre fone I am an old man & feble/ and may not forthon moche longe lyue/ And therfor this lytyl booke that is made for the deuocion/ loyalte and the ordinance that a knyght ought to hane in holdynge his ordre/ ye shall bere with yow to the courte where as ye go vnto/ and to shewe to alle them that will be made knyghts/ And whan ye shalle be newe doubbed knyght/ and ye shall retorne in to your countrey/ Come ageyne to this place/ And lette me haue knowlege who they be that haue ben maade newe knyghtes/ and shalle hane ben obeyssant to the

doctryne of chyalry. Thenne the knyght gaf to thesqyre his bleffynge and he took leve of hym and tooke the booke moche deuoutely/ And after mounted vpon his palfroy and went forth hastely to the courte/ And whan he was comen he presented the booke moche wyfely and ordynatly to the noble kyng & furthermore he offryd that euery noble man that wold be in thordre of Chyalry myght haue a cople of the sayd booke/ to thend that he myght see & lerne thordre of knyghthode and Chyalrye

¶ Here endeth the book of thordre of Chyalry/ whiche book is translated out of Frenshe into Englyfhe at a requeste of a gentyl and noble esquire by me William Caxton dwellynge in Westmynstre beyde london in the most best wyfe that god hath suffred me/ and accordynge to the cople that the sayd sqyer deluyerd to me, whiche book is not requysite to euery comyn man to haue/ but to noble gentylmen that by their vertu entende to come & entre in to the noble ordre of chyalry/ tho whiche in these late dayes hath ben vsed accordynge to this booke here to fore wretton but forgotten/ and theexercittees of chyalry/ not used honoured ne exercefed as hit hath ben in auneyent tyme/ at whiche tyme the noble actes of the knyghtes of Englund that vsed Chyalry were renommed thurgh the vnyuersal world/ As for to speke to fore thyncarnacion of Jesu Chryfte/ where were there euer ony lyke to brenius and belynus that from the grete Brytagne now called Englund vnto Rome & ferre beyonde conquered many Royaumes and londes/ whos noble actes remayn in thold hyforyes of the Romayns/ And syth the Incarnacion of oure lord/ byhold that noble king of Brytayne king Arthur/ with all the noble knyghtes of the round table/ whos noble actes and noble chyalry of his knyghtes occupye soo many large volumes/ that is a world/ or as thing incredible to bylene. O ye knyghtes of Englund where is the custome and vfage of noble chyalry that was vsed in tho dayes/ what do ye now/ but go to the baynes & playe atte dyse/ And some not wel aduyfed vse not honest and good rule ageyn alle ordre of knyghthode/ leue this/ leue it and redde the noble volumes of saynt graal ofancelot/ of galaad of Trystram/ of perfe forest/ of percynal/ of gawayn/ & many mo. Ther shalle ye see manhode/ curtosy/ & gentylness/ And loke in latter dayes of the noble actes syth the cōquest/ as in kyng Rychard dayes euer du Lyon/ Edward the fyrste/ and the thyrd/ and his noble fones/ Syre Robert Knolles, Syr Johan Chaudos/ and Syre gualtier Manuy/ rede froissart/ And also behold that vycorious and noble kyng harry the fyfthe/ and the captayns vnder hym his noble bretheren Therle of Salyfbury Montagu/ and many other whoos names shyne gloryoufly by their vertuous noblesse & actes that they did in thonour of thordre of chyalry/ Allas what do ye/ but sleep & take ease/ and are al dyfordred fro chyalry/ I wold demaunde a question yf I shold not displeafe/ how many knyghtes ben there now in

Englond that haue thuse and thexeercyfe of a knyght that is to wete, that he knoweth his hors & his hors hym that is to faye, he beyng credy at a poynt to haue al thyng that longeth to a knight an hors that is accordyng and broken after his hand, his armures and harnoys mete and fyttyng & so forth *et cetera*. I suppoſe and a due ſerche ſhold be made, there ſhold be many founden that lacke the more pyte is. I wold it pleaſyd our fouerayn Lord that twyes or threys in a year or at the leaſt ones he wold do crye Juſtes of peés to thend that enery knyght ſhold haue hors and barneys and alſo the vſe and craft of a knyght and alſo to tornoye one ageynſt one or ij againſt ij. And the beſt to haue a prys, a dyamond or jewel ſuche as ſhold pleaſe the prynce. This ſhold cauſe gentylmen to reſorte to thauncyent cuſtomes of chyualry to grete fame and renōmee. And alſo to be alwey redy to ſerue theyr prynce whan he ſhalle calle them, or haue nede. Thenne late euery man that is come of noble blood, and entendeth to come to the noble ordre of chyualry, read this lytlyl book and doo thereafter, in kepyng the lore and commaundements therein compryed. And thenne I doubt not he ſhall atteyne to thordre of chyualry *et cetera*.

And thus this lytlyl book I preſente to my redoubted naturel and moſt dradde fouerayne lord kyng Rycharde kyng of Englond and of Fraunce to thend that he commaunde this book to be had and redde vnto other yong lordes knyghtes and gentylmen within this royaume, that the noble ordre of chyualry be hereafter better vſed & honoured than hit hath ben in late dayes paſſed. And herin he ſhalle do a noble & vertuous dede, and I ſhalle pray almyghty god for his long lyf & prosperous welfare & that he may haue vycōry of all his enemyes & after this ſhort & tranſitory lyf to haue enerlaſtyng lyf in heuen, where as is Joye and blyſſe, world without ende. Amen.

III. THE BUKE OF THE GOVERNANCE OF PRINCES.

This very popular work is a translation of the “*Secretum Secretorum*,” faſely attributed to Aristotle. Its popularity was ſo great that not leſs than nine English translations and ſix French translations are known. It is probable that Sir Gilbert Hay made his verſion from one of the French translations current in the Fifteenth Century.

IN now adverting to SIR GILBERT HAY, the Translator of the “*ORDERE OF KNIGHTHOOD*,” and of other Works, from the French, it is matter of regret that we possess no very certain information respecting him. Some of the uncertainty which prevails in regard to his lineage arises from the circumstance that the name of Gilbert, in the family of Errol, with whom we may presume he was nearly related, was of very common occurrence. The Hays of Errol, the chief of the name in Scotland, appear in the public Records as Hereditary Constables of Scotland before the end of the Twelfth Century. Without further entering upon their Genealogy, as exhibited in Douglas and Wood’s *Peerage of Scotland*, vol. i. page 544, &c., and in similar works, it may briefly be noticed that, in the course of the Fifteenth Century—

I. Sir Thomas Hay of Errol, Constable of Scotland, died in the year 1406. He married in 1372, Elizabeth third daughter of King Robert II., by his first wife Elizabeth Mure; and had two sons, Sir William, who succeeded, and Gilbert Hay, who is designed of Dronlaw; also three daughters, the youngest of whom, Alicia, married Sir William Hay of Locharret.¹

II. Sir William Hay of Errol, who succeeded in 1406, died in 1436. By his wife Margaret, daughter of Sir Patrick Gray of Broxmouth, he had two sons, Gilbert, and William Hay of Urry, in the county of Kincardine.

III. Gilbert Hay, eldest son of Sir William, was one of the hostages sent to England in 1412, and again in 1424, for the ransom of King

¹ In Maidment’s *Analecta Scotica*, vol. ii. p. 1, is a curious Indenture betwixt Sir William the Hay, Knight, Lorde of the Nauchtane, and Alan of Kynnarde Lord of that ilke, and Dame Mary of Murray his wife, for the marriage of their children, dated 7th December 1420.

James the First, who had been held in captivity for eighteen years. On the last occasion he is styled “Gilbertus Primogenitus et Haeres Willielmi Constabularii Scotiae,” his annual revenue being estimated equal to 800 marks; and at that time “Gilbert of the Hays, askyth conduct for 3 servants.” (Rymer’s *Fœdera*, vol. x. p. 327). In 1426 he had a safe conduct. He died in England soon after 1426, leaving, by his wife Alicia, daughter of Sir William Hay of Yester, two sons, William and Gilbert.

IV. Sir William Hay succeeded his grandfather in 1436, and was created Earl of Errol in the year 1452-3. He married Beatrix Douglas, daughter of James third Lord Dalkeith. His brother Gilbert, who succeeded his uncle William Hay of Urry, had a charter of the lands of Urry, in the county of Kincardine, 12th August 1467; and died before September 1487. The Earl of Errol, who died about 1460, was succeeded by his eldest son,

V. Nicholas, second Earl of Errol. He died without issue in 1470, and was succeeded by his brother,

VI. William, third Earl of Errol, who survived till 1506.

This brief view of the Hays of Errol, during the Fifteenth Century, may serve to guide our conjectures in regard to Sir Gilbert Hay. That he was born about the commencement of that century, we are warranted to assume. There is no evidence of any of the younger sons in the Errol family, at this period, having had the honour of Knighthood; and therefore it may be conjectured that he was the son of Sir William Hay of Loch-arret, one of whose daughters, Jane, was married to Sir Alexander Home of Dunglas, who accompanied the Scottish forces under the Earl of Douglas to France, and who lost his life with the Earl at the Battle of Verneuil, 17th August 1424. It is certain, at least, that Gilbert Hay received a liberal education, and he appears to have prosecuted his studies at the University of St Andrews, which was founded in the year 1411. This

we ascertain from the “Acta Facult. Art. Univers. S. Andreae,” where the name “Gylbertus Hay,” occurs among the *Determinants*, or Bachelors of Arts, in the year 1418. In the following year, “Gilbertus de Haya, Magister,” is included in the higher degree among the *Licentiates*, or Masters of Arts. One of his fellow students was William Turnbull, who afterwards became successively Doctor of Laws, Archdean of St Andrews, Keeper of the Privy Seal, and Bishop of Glasgow; and who, about three years before his death, so honourably distinguished himself by founding the College of Glasgow, in the year 1452-3.

After taking his Master's degree at St Andrews, Gilbert Hay proceeded to France, but whether it may have been to complete his education, or that he was sent on any special mission, must be left to conjecture.¹ It might have been, that like so many of the younger sons in Scottish families of rank, at an early as well as in more recent times, he had gone abroad to push his fortunes; and thus, like Quentin Durward, when first addressing Louis XI., he might have said,—“I am ignorant whom I may have the honour to address, but I am indifferent who knows that I am a cadet of Scotland; and that I come to seek my fortune in France, or elsewhere, after the custom of my countrymen.” It will be seen that he styles himself “Gilbert of the Haye, Knycht, Master in Arts, and Bachelor in Decreis,”—titles expressive of academical distinctions; and also “Chamberlain umquhile to the maist worthy King Charles of France.” Dr Mackenzie, overlooking the obvious meaning of these words in the position of *umquhile*, instead of “late Chamberlain to the King,” made him “Chamberlain to Charles VI., King of France.”

¹ At a latter period, among the Determinants at St Andrews, in 1449, we find “Gilbertus Hay, ejus bursa, viij^s. vj^d.;” and again “M. Gilbertus Hay,” as having taken his degree as a Licentiate in 1451. But this obviously could not have been Sir Gilbert Hay. In the “Compot. Magist. Roberti Pantre receptoris facultatis arcium anni [M.CCCC.]LII. datum iiii^o die Decembris,” at the end of a long list of contributions is this entry—“Item, per Magistrum Gilbertum Hay, xxv^s. Debitor Thomas Hay licentiatu, frater ejusdem Gilberti.” The name of Thomas Hay stands first in the list of Licentiates in 1452-3.

But that Monarch began his reign in 1380, and died in 1422, probably before Hay had set his foot in France. His son, Charles VII., ascended the throne in 1422, and survived till 1461. Sir Walter Scott, in "Quentin Durward," chapter v., has given a very graphic account of the Scottish Archer Guard, which was instituted by Charles VI., and consisted of a select number of the Scottish Nation, supplied from the superabundant population of their native country. It is no improbable conjecture, therefore, that Gilbert Hay may have been one of their number, and like the imaginary character in the work of fiction referred to, have thus been brought under the special notice of the French King, and in this manner obtained the patronage of Charles VII. Another event that may have contributed to his holding an official appointment in the Royal Household, was the alliance between Margaret, eldest daughter of James I. of Scotland, and the Dauphin of France. This took place in July 1436, when she was only twelve years of age; and she was attended by a number of persons of rank, some of whom remained in her service. Be this as it may, and without attempting to conjecture on what occasion Hay received the honour of Knighthood, we know, from a passage to be afterwards mentioned, that he resided in France during a period of twenty-four years; and he may have returned to his native country soon after the death of the youthful Princess. She died of a broken heart in August 1445, or sixteen years before her husband, whose character is so ably depicted by Scott, had succeeded to the throne under the title of Louis XI.

After Sir Gilbert Hay's return to Scotland, we find him residing at Roslin Castle with Sir William Saintclair, third Earl of Orkney, (a title which he resigned, in 1456, for the Earldom of Caithness)—a nobleman of great influence and wealth, who had accompanied the Princess Margaret to France in 1436. He was twice married, his first wife being Lady Margaret Douglas, daughter of Archibald fourth Earl of Douglas; and he lived in such a kingly state, that we are told, his Lady "had serving her 75 gentlewomen, whereof 53 were daughters to noblemen, all clothed in velvets and silks, with their chains of

gold, and other pertinents; together with 200 rideing gentlemen, who accompanied her in all her journeys. She had carried before her when she went to Edinburgh, if it was darke, 80 lighted torches. Her lodging was att the foot of the Blackfryer Wynde: so that, in a word, none matched her in all the country, save the Queen's Majesty."¹ We are further told of this "Prince," William Earl of Orkney, that—"In his house he was royally served in gold and silver vessels, in most princely manner; for the Lord Dirlitone was his Master Household, the Lord Borthwick was his Cup-bearer, and the Lord Fleming his Carver, under whom, in time of their absence, was the Laird of Drumlanrig, surnamed Stewart, the Laird of Drumelzier, surnamed Tweedie, and the Laird of Calder, surnamed Sandilands. He had his halls and chambers richly hung with embroidered hangings," &c. In 1446, he founded the Collegiate Church of Roslin, that beautiful specimen of architecture, the ruins of which still excite so much admiration under the popular designation of Roslin Chapel. It was at the request of this nobleman that he undertook the translations which are contained in the present volume, and which bear the date of 1456. Sir Gilbert Hay, like some of the persons here named, was probably connected with this nobleman, as in the genealogy of that family, the fifth of the nine daughters of Henry second Earl of Orkney, is said to have married a Hay Earl of Errol.

There is still preserved a curious document entitled "The Inventar of the Goods of Alexander de Sutherland of Dumbeth," whose daughter Marjory was the Countess of Caithness and Orkney.² It includes his Testament, and bears to have been made at Roslin, the castle of his son-in-law, on the 15th November 1456, "in the presence of ane hie and mighti Lord William Earl of Caithnes and Orkney, Lord Saintclair, &c., SIR GILBERT THE HAYE, Sir Henry Atkinson, Mr Thomas Thurberndson (or Thornebrande), Public Notar, &c., with dyvers uthirs." At the end of his numerous legacies and bequests, there is added, "Item, I

¹ Genealogie of the Sainteclaires of Rosslyn, by Father Richard Augustin Hay, p. 26. Edin. 1835, 4to.

² Lord Hailes's Additional Case of the Countess of Sutherland. pp. 110, 128.

gif and leive my sylar [silver] colar to *Sir Gilbert the Haye*, and he to say for my soul ten Psalters.”¹

The long residence of Sir Gilbert Hay in France rendered him familiar not only with the language, but with the current literature of the country. This may have suggested to him, upon his return to Scotland, the propriety of employing himself in translating some of the more remarkable productions of French literature, for the benefit or amusement of his friends. A fortunate discovery of an old Manuscript volume at Taymouth Castle, and the liberality of the Noble Proprietor in communicating it, brought to light another and a more important undertaking which Sir Gilbert Hay had accomplished, by rendering the Metrical Romance of ALEXANDER THE GREAT into Scottish Verse, at the request of Thomas first Lord Erskine, (properly second Earl of Mar, of the name of Erskine,) who succeeded his father in 1453, and died in 1494. The Work extends to upwards of 20,000 lines; but the imperfect state of the Manuscript, which exhibits an evidently inaccurate copy of the translation, added to its great extent, may possibly keep it from ever being printed entire. But some obscure lines, introduced by one of the transcribers, at the close of the volume, contains the information already alluded to, of its having been translated at the request “of the Lord Erskine, by SIR GILBERT THE HAY,” and of his having spent twenty-four years in the service of the King of France.²

How long Sir Gilbert Hay may have survived can only be conjectured. The Taymouth MS. is transcribed from another copy which had apparently been written in the year 1493; and the mode in which the Translator is alluded to, indicates that he had been dead for several years. This serves to corroborate the mention of his name among the deceased Scottish Poets who are celebrated by Dunbar in his “Lament for the Death of the Makaris.”³

NORTON HALL, *January* 1847.

¹ Genealogie of the Sainteclaires of Rosslyn, p. 91-98.

² “Extracts from The Buik of King Alexander the Conquerour, a Manuscript in the Library at Taymouth Castle.” (1831). 4to. Privately printed by the Secretary of the Bannatyne Club.

³ See *supra*, page 1.

The Buke

of

The Order of Knyghthood,

Translated

by **Gilbert of the Vayc knyght.**



PROLOGUS.



At the honour and the reuerence of God Almightie his glore and louyng of his prouidence, the quhilk is fouerane lord and fyre de toutes choses, of all thingis in heuyn and in erde, we begyn here **THE BUKE OF THE ORDRE OF KNYCHTHEDE**: ffor to schaw, how be the semblaunce of the hye almyghty prince of hevin, quhilk has dominacioun and feignoury apoun the vij planetis of the hevin,—the quhilkis seuin planetis makis all the cours of the hevin, and gouernis the influences celestiales, and has powere apoun the ordinancis of all erdely corporale thingis; and to schaw, that as kingis and princis has dominacioun and feignoury here apoun all knyghtis, so suld knyghtis haue dominacioun and feignourye subordinate of the princis and lordis behalue, be semblaunce of fyk like figure, apoun the small peple, to gouerne, reugle, and defend thame in all thair necessiteis: The quhilk Buke is deuiddit in fere parties, as fall efterwart appere be the declaracioun of the chapitres efter folowand.

HERE FOLOWIS THE DECLARACIOUN OF THE RUBRIKIS EFTIR THE PARTIES OF THE BUKE.

The Fyrst chapitre is, How a bachelere Squyere of honoure passit till a grete semblee of Lordis, at a Kingis crounyng, in entencioun to tak the Ordere of Knychthede, and how he forvayit, and willit in a wildernefs

quhare thare was ane alde Knycht duelland in ane hermytage, that had tane him fra the world, to lyue in contemplacioun of Almychty God, to mend his lyf, and mak gude end, etc.; And how the worthy anciene Knycht techit the Squyere the poyntis of honour and propereteis pertenand to the faid Ordre, etc.

Quhat the secund chapitre contenis, sequitur.—

The Secound chapitre is, How the Bachelere quhilk fuld ressaue that hye Ordre, how he fuld first lere the pointis and the propereteis of the Ordre, before that he tak it, in the begynnynge.

Quhat the thrid chapitre contenis.—

The Thrid chapitre contenis, All the faid propereteis of the noble Ordre and office of Knychthede, as the Knycht deuifis.

Quhat the ferde chapitre contenis.—

The Ferde chapitre contenis, The forme of the examinacioun how the Bachelere Squyere fuld be examynit, be the faderis of the Ordre, before or he ressauit the faid Ordre.

Quhat the fyft chapitre contenis.—

The Fyft chapitre contenis, How the Bacheler Squyer fuld ressaue the noble Ordre, and the forme and manere tharof, and of the procefs of the making of Knychtis be ordre.

Quhat the sext chapitre contenis.—

The Sext chapitre contenis, The poyntis of the takenyngis of the blaoun of the signis and feremons custumable to be maid in geving of the faid Ordre, and all be ordre.

Quhat the sevynt chapitre contenis.—

The Sevynt chapitre contenis, The gude thewis, vertues, and custumes that pertenis to the Knychtis that honourably wald manetene the foresaid Ordre of Knychthede.


Quhat the auchtand chapitre contenis.—

The Auchtand chapitre contenis, How the faid Ordre fuld be haldyn at honour, and quhat honoure fuld be done to thame that beris the faid Ordre, and has openyt it with honoure.



HERE BEGYNNYS

THE FIRST CHAPITRE OF THE BUKE.

 HE Autoure of this Buke reherfis, How it befell in a contree quhare a worthy, wyfe, ancienne Knycht, that lang tyme had bene in the exerciffioun of honourable weris, the quhilk, be the nobleffe and the force of his noble and hie curage, throu grete wifedome and hye gouernaunce, had auenturit his perfone to purfue and manetene iuftis, tournaymentis, and weris, and throu his gude fortune and prowefs, had optenynt grete honour and glore, and victorius loving: And efter all this, as courfe of nature gevis till all mankynde, and othir creaturis that in this erde lyf beris, he, confiderand that this lyf mycht nocht langfumly endure, bot it behovit nedely tak ane end; for to make gude end, and conclufioun to godwart, and to lyve out of the ficht of tribulacioun and vexacioun of the world, and to be at his deuocioun in contemplacioun of his Creatour: For he fawe that God had gevin him largely of his grace, fufficiandly of worldly honoure and glore; and that nature in him was fa faillid throu febilnefs, that he had nouthir force, na vertu, na powere to welde armes as he was wount; and had deuifit and departit his landis, gudis, and heritagis till his barnis, and ordanyt for all his thingis fynablie, and chefit to mak his habitacioun in a thik wod of a

wildernefs, in a faire haulch, incloft within wateris, and grete treis bath of fruytis and of diuers naturis, and of herbes, fa that he was content to flee the fycht and the repaire of the world: Sa that nane that had fene him fa worthily, honeftly, and honourably, had cuir hidertillis manetenyt fa worthy and hye Ordere in all worfchip, but lak or difhoneftee of his cors, fuld fe him in his failit elde, for fault of powere of naturall ftrenth, in fyk febilnefs that he mycht nocht oure him felf to gouerne his perfone in fyk worfchip of honeftee as he was wount, that filth of elde fchamyt him nocht, quhill he had ȝeldit to God and nature his naturale dewiteis: And als, that the vexacioun of the world gert him nocht abftrak his inclinacioun of contemplacioun and deuocioun fra the contynuale remembraunce that he was determynit in his hert to have of the glorious paffioun of Crift, the quhilk he traiftit, fuld be a targe betuix him and the inmy of mankynde, in the day of the dredfull iugement, to fauf him fra the terrible paynis of hell. And as he was walkand a day in ane herbare allane, in his deuocioun, in a thik bufk of the wod, quhare there was a grete tree in the myddis, chargit full of fair fruytis in the fefoun, the quhilkis he gaderit and held to refrefch him with be tymes: And in that herbare, vnder the faide fruyte tree, thare was a faire well of water of noble nature, quhilk in diuers ftryndis pafthron the herber till othir gardynnis and preaux, till watere thame in fomere for more gudely growth; in the quhilk herbare the noble Knycht was cuftumyt to mak his dayly repaire; and thare in his contemplacioun, he maid his fecrete orifoun, zeldand graxis and lovingis to Almychty God, the makare of the mekle honour and worfchip that he had grantit him in this world, euer-mare day of his lyf, to contynew in fik deuocioun and contemplacioun perpetualy.

And fa befell that in the famyn tyme, befell a grete stormy wyntere, in the quhilk a worthy King had fett and ordanyt a grete aflemblee of Lorus and Knychtis and worthy men, for hie, grete, and honourable actis to be done, in the quhilkis mony ȝong bachelere fquieris propofit thame to be maid knychtis of that worthy Kingis hand: And fa befell that ane of the lordis fonis of that contree, quhilk had fett his entent and purpofe

to tak the Ordre of Knychthede at the said affëmblee ; and as it hapnyt him to pas throu that contree quhare the noble anciene Knycht had maid his habitacioun ; And forthy that the said Squier quhilk was ferre trauailit, for irknes of trauale and waking to cum to the femblee, he slepit apoun his palfray, and wauerit fra his folk out of the hye way, sa that he become properly in the samyn forest and wilderneys quhare the Knycht was induelland ; and to the samyn fontayn, in the herbere thare, quhare the Knycht was at his contemplacioun, in the samyn tyme come [the palfray] thare to drink at the well. And als sone as that the Knycht sawe in fyk a kynde, sik ane honourable man, he left his contemplacioun, and tuke out a Buke of his bosum and began to rede. And sone quhen the palfeiray put down his hede in the well for to drynk, the Squiere began to wakyn of his slepe, and wist nocht quhare he was becumyn, and than rais vp the worthy anciene Knycht, and comit till him to spere of his effere ; the quhilk quhen the zong Squiere saw sa hare and alde, with a lang berde, and langar fyde hyngand hare, quhite as the suawe, with a fyde gown, alde and bare of wolfe, and euill farand, with mony holis ryvin and rent, for grete age of wering, and for the grete waking and deuocioun and penitence that he had tane till him in that desert, and the greting that he maid for his trespais of zouthede, he was worthin rycht lene, pale and wan, with hevy chere, and holl eyne, sa that be femblance his behalding was lyke to be as of a haly man and of godly lyf. Sa that grete maruail had thai ilkane of othir, ffor sen the Knycht hed left the world, to duell thare in that desert, he had nocht sene na man in all that tyme. And the zong Squiere had mare grete maruail, how he was hapnyt thare, and of the grete maruailous maner of the worthy man ; quhilk be his feris and port femyt till have bene a man of grete valoure : And with that he lichtit down of his palfeiray, and saluist the noble Knycht, quhilk zeldit him agayne his reuerence and reslauit him graciously, and gert him fytt down in the herbere, and reyne his horse, and rest him ; and lang tyme beheld him in the visâge, to se gif he wold aucht say. Bot the Squiere, quhylk maruailit mekle of the efferis of the Knycht, for the grete worthynes that him thocht apperit

in his vifage, and maneris, he deferrit till him to moue firft ſpeche, as to do him reuerence for honour and age. And thus the worthy Knycht ſpak firſt, ſayand, Faire frende, quhat is the cauſe of ſoure cummyng here in this wildernes? And fra quhyn ar ge cummyng, and quhare wald ge be? And than anſuerd the gong Bachelere, ſayand, Certes Sir, thare is a grete renoun gangand in ferre contreis of a grete aſſemblee, and rycht honourable, that fuld be maid in this land be ane of the maift worthy Kingis that is in the world: quhare grete multitude of honourable and worthy men fuld aſſemble, for honourable actis to be done, and thare fuld the ſaid King mak mony new knychtis, be cauſe that he him ſelf has entencioun to be maid knycht thare, in the ſamyn tyme; and thus for honour of the worthy Prince and of his new knycthede, I and otheris drawis togedir to ſe thai honourable actis, and, God willand, to be maid knycht of his hand thare. And be caus that I tuke grete journeis be the way cummand, my pallefray, throu his foft paſſing, gave me curage to flepe, as man fordouerit, and ſa bade behynd my company, and wanderit ſa in this wildernes, vnwittand quhare, quhill my hors, in this haulch, heldit to drynk. Than ar ge, ſaid the worthy Knycht rycht welcum here.

Bot quhen the noble worthy man herd him ſpeke of the hye and noble Ordere of Knycthede, and of the propereteis that till it appertenis, he gave a fare fob, with a grete ſiche, that vnſ mycht he ſpeke lang tyme eftir; rememberand of the grete honoure that he had bene in, manetend the faide Ordre of ſa lang tyme. And quhen the Squyere ſaw him fall in fyk a thoct, be manere of ane extaſy, he ſperit at him, Quhat movit him to muſe ſa mekle on his wordis? And than the worthy anciene Knycht anſuerd him, ſayand, That his thoct was on the hye and worthy Ordre of Knycthede that he had ſpoken of, and on the grete charge that a knycht vndergais quhen he vndertakis that noble and worſchipfull Ordre of Knycthede. And than ſaid the ſaid Squiere, That gif he coud oucht teche him of the poyntis that mycht pertene to the ſaid Ordere, for the honour and reuerence of God, that he wald teche him. And with that the ſaid Knycht blenkit vp, ſayand, O faire ſone, how art thou ſa bald to

fett thee to tak that forenamyt Ordere bot first thou knew the poyntis belangand the gouernaunce and manetenaunce of it, and the maner how it fuld be kepit, gouernyt, and manetenyt in honoure and worfchip, as efferis, eftir the ordinaunce of God: ffor thare fuld nane be fa hardy to tak that hye honourable Ordre bot he war first worthy be the ficht of a prince thare till. And fyne that coud the poyntis and the artielis that to the faid Ordre appertenis, and to know bath the meritis and the prowess of the Ordre; and rycht fa the defaultis that a knyght may mak till his Ordre; nathare fuld na knyght mak ane othir bot first he himself coud thai poyntis, techingis, and documentis, to teche thame to the vassall or bachelere, that he thoct to mak a knyght of: ffor he is misfordanyt and vnworthy knyght that makis knyghtis nocht knawand the propereteis of the faid Ordre, to teche to thame that he gevis the Ordre till the custumys and documentis that till it appertenis. And then faid the Squyre, Faire fader, fen it is fa that as I traist ge knaw the propereteis and custumes of the faid Ordre, that ge wald, of your gudelynes, teche me and informe of the documentis and propereteis belangand to the faid Ordre of Knychthede; ffor I haue gude hope in God, that for the traist that I haue thairto, I fulde lere befily and wele all the perfeccioun of the faid Ordre.

And than anfuerd the Knyght, fayand, Faire sone, fen it is fa that thou has fa gude will to lere the reuglis and the documentis belangand the faid Ordre, I fall len thé a lytill Buke quharein all the reuglis and the ordynaunce of all the poyntis and documentis that pertenis to the faid Ordre ar writin; in the quhilk Buke, I rede wele oft, and takis consolatioun, of the mekle honoure, worfchippis, and worthynes that to the faid Ordre appertenis, and of the grete grace that God hes gevin me in this erde to be fa happy till haue gouernyt fa, but lak, the faid Ordre, that all my grace and gude auenture throw it I hadand rycht fa I honourit it, and did all my powere to manetene it, and kepe it in worfchip, but reprof; for rycht as Knyght, be his Ordre, takis bath of God and man honoure, worfchip, and warldly prouffit, rycht fa he is behaldyn till gouerne, kepe, and manetene his Ordre in all honoure, worfchip, and reuerence vndefoulit.

And than delyuerit the Knycht the Buke to the Bachelere ; in the quhilk quhen he had red a lytill fpace, he hevit vp his handis to the heuyn, and lovit Almychti God that had gevin him the grace to cum that way, in the tyme that he was fa wele fortunyt to haue knaulage of the poyntis, techingis, and properteis of the faid Ordre, and reuglis that till it appertenit, the quhilk I have lang tyme mekle defyrit to knawe. And than faid the Knycht, Faire sone, thou fall tak this Buke with thé to the Court, for fen I am bath alde and wayke, and may nocht trauaill to schaw the reuglis, and documentis, and propereteis of the faid Ordre to thame that defyris thame, that ar with the King, thou fall geve the copy of this faid Buke till all men that defyris it ; and thou fall hecht me, quhen thou art doubbit Knycht, thou fall cum this way agayne this, and tell me quhat Knychtis falbe maid thare, and all the manere of thair making, and how the King and the new Knychtis takis in thank this Buke of the reuglis and documentis of the faid Ordre ; and quha askis the copy of it.

And thus tuke the Bachelere his leve at the Knycht, and the Knycht his benedictionn, and fa lap on his horfe, and passit on, quhill he met with his menzé ; and fa to the Kingis palace ; and did his devoyr in gouvernement of his perfone rycht worthily, and gave the copy till all maner of noble man that wald defyre till have it : the quhilk Buke the King lovit mekle, and prifit, and all the lordis, and held it rycht dere.



SECUNDUM CAPITULUM.

HERE FOLOWIS THE SECUND CHAPITRE, THAT SPEKIS OF THE POYNTIS OF
THE ORDRE THAT A BACHELERE SQUIRE SULD LERE, OR HE TAK THE
FORENAMYT ORDRE.

IN the tyme that cheritee, leautee, justice, and veritee was
faillit in the world, than began crueltee, vnlautee, injure and
falsete: and than was errour and distrublaunce in the world;
in the quhilk world God had maid man to duelle to trowe
in him, serue him, honoure him, loue him, and dout him: Bot first
quhen despising of justice come in the world, and than was syk myfreugle
and misgouernaunce in the world amang the peple for fault of justice, that
for to gere the reugle of gude gouernaunce cum agayn with force and drede
of awe, the peple gert ches a Man amang a thousand, the quhilk was maist
wise, maist stark and sturdy, and best of gouernaunce, maist godlyke, and full
of grete leautee, and of maist nobleis, maist curageus, and best techit in ver-
tues; and ay of ilke thousand of the peple thare was syk a man chosyn
to be chiftane of the laue, and to gouerne thame, and be thaire ledare: And
syne thai inquerit and foucht quhat beste was maist worthy, maist stark and
sturdy, and maist swift rynnand, and maist hable to mannis service, and
behoue, and thareto was chosyn the Horse; for the maist worthy and con-
uenable and best rynnand, and maist hable for mannis service; and
that hors was ordanyt to that chose Man to ryde upon; and eftir the Hors
the Knycht, one of his namys, that in Franche is callit Cheualier, that is
to say, Hors man, and be the tothir significacioun, that is callit Miles; that

cummys of this foresaid caus, that he was in thai tymes a man chofyn be the prince and the peple of ilke thoufand men, the worthiest to be thair Chiftane and Gouvernour in were, and thaire Protectour in tyme of pes. And thus quhen he was in thai tymes chofyn amang a thoufand, ane of maist vertu, and worthiest to be a gouvernour of the laue ; and fyne the maist worthy and noble beste of the world chosin to bere him, that he fuld nocht ga on fut : fyne eftir ordaynyt thai that the maist noble and worthy armoure fuld be deuist and maid to thai Knychtis to kepe thair perfouns in hele fra strakis of thair inmyeis, and fra the dede ; and thare was he enarmyt and sett upon the hors and maid Chiftane and Gouvernour of a thoufand perfouns vnder him ; and thus was Knychthede first ordanyt and maid. And thar fore all Knychtis fuld think apon thair worthy and noble begynnyng, and the propereteis and causis thar of ; and sett him fa that he haue als noble a curage in him self as fuld effere to the Noble Ordre, that he ressauiis in virtueis, and in gude thewis, and worthynes of condiciouns, fa that his worthy condiciouns and vertewis accorde to the begynnyng that is fa noble ; ffor and he do the contrair, he is inmy till his Ordre, and fyk men fuld nocht be ressauiit to the Ordre that ar inmyes tharetil. Na fuld nane be maid Knychtis that had contrarius condiciouns to that worthy and noble Ordre : he fuld haue lufe and drede in him till God, and till his Prince, agains haterent and despising ; and rycht as he fuld lufe and drede God, and his Lord and Prince, fa fuld he ger him self be dred and lufit of his folk, bathe be nobleis of curage, and gude thewis, and gude custumes, thinkand apon the hye honoure and worschip that is gevin till him, that is fa hye and fa noble ane office, and of sik worschip, that the condiciouns, and the nobleis of the Ordre, fuld be accordand togeder : Sa that throu the grete honour of his electioun, first, that be the prince and the peple, is chosin amang a thoufand for the maist worthy, and fyne the maist noble and worthy armouris put on him, and fyne the maist noble and worthy beste that was in the world gevin and ordanyt him to ryde on, and otheris to gang on fut befyde him ; than aucht he wele to lufe and drede God, and his Prince that fendis him that

hye honour and worſchip; and ſyne he aw wele to mak fyk cauſe thron nobleſ of curage and gude cuſtumes, that he be luſt and dred of the peple; ſa that be luſe he conquett charitee, and be drede he conquett lautee and juſtice: And thus all Knycht ſuld haue in him thir foure thingis, that is to ſay, charitee and gude thewis, lautee and juſtice, and ſuld excede otheris in nobleſ of vertues as he does in nobleſ of honouris. And allſua, in famekle as man is mare worthy, mare curageus, and vertuouſ, and mare wit and vnderſtanding has na womman, and of mair ſtark nature, in famekle is he better na womman, or ellis nature war contrary till it ſelf; that bountee and beautee of curage ſuld folowe bountee, and beautee, and nobleſ of cors; and thus ſen a man is mare hable till haue mare noble curage, and to be better na womman, in famekle is he mare enelynit to be tempit to vice na is the womman, ffor he is mare hardy vndertakare, bathe in gude and euill, opynly; and in famekle has he mare meryt till abſtene him fra viciſ na has the womman, that is of wayke nature: and tharfore ilke man ſuld be war that wald enter in the foreſaid Ordre; and wit wele firſt quhat he dois, ffor he takis thare a grete honoure, maryte with a grete feruitute; that is to ſay, a grete thrillage that he mon reſſaue with the Ordre, to be thrall to the condiciouns, propereteis, and cuſtumes that appertenis to the ſaid Ordre, and to the frendis of the ſaid Ordre: ffor quhy, that in famekle that a man has mare noble creacioun and begynning, and mare has of honour, in famekle is he mare thrall, and bounde to be gude and agreable to God, and till him that dois him that honoure. And gif he be of wikkit and euill lyf of tyranny and crimynous lyſing, he is contrarius and inymy of the Ordre, and rebellour to the commandementis of honour. For the Ordre of Knychthede, be the cauſ that it is maid and ordanyt for, is ſa noble of it ſelf, that the Princeis war nocht anerly content, and the peple to ches the maiſt noble man of ligny, and to geue him the maiſt noble armouris, and ſyne fett him on the maiſt noble and curageus beſte for mannis vſe. Bot ſen thai ordanyt him to be a lorde: Bot quhat vnderſtandis thou redare be a lorde? A man is nocht a lord ſuppoſ he haue neuer ſa mekle of warldly gudis: bot he is a lord that has ſeignoury

and iurifdictioun vpon other men, to gouerne thame, and hald law and iustice apon thame quhen thai trespas. In the quhilk lordschip thare is sa mekle nobles, and in seruitude thare is sa mekle subiectioun, bondage, and thrillage, that grete difference is betuene, and than suld thare be alsmeikle difference in the personis, as thare is difference betuix the twa estatis: For and a man tak the Ordere of Knychthede, and he be villaine of his condiciouns, and wykkit of lyf, he dois grete injure to all his subiectes that he has vnder him in gouernaunce, that ar gude folk and fymple, and mekle seruis punycioun for cruell and wickit lyf that tyrane lordis ar of, to the peple, makis tham mare worthy to be bondis bound, na to be lordis of the peple of God, off the quhilkis thai mon gelde a strayte compt a day, quhilk efferis to the Prince to punys, be the counsale of thame that gude and worthy Knychtis ar, ffor vnworthy war, that thai war callit Knychtis, and here the name and the honoure of that hye Ordre that wyrkis in the contrair, destroyand and vndoand the peple of God, that thai ar chofin be electioun, and oblit to defend, and for that caus has thair lordschippis to gouerne the peple of God: ffor nocht anerly the chesing and electioun to the Ordre, na the noble hors, na armouris, na gouernaunce, na lordschip, thame thoct nocht anerly, was sufficiand to the worthynes of that noble and worchipfull Ordre till hald it at honour; bot thai ordanyt him a Squier, and a varlet Page to be euer contynualy at his bidding and seruice in all plaeis thare he war, to tak kepe till him,—the Squiar to gang with him at his bidding, the Page to kepe his Hors. And ordanyt the peple to labour the ground, to graith lyfing for the Knychtis and Nobles that war thair gouernouris and protectouris, and to thair hors and seruandis; the quhilkis was excusit to nocht laboure, bot to rest thame euer betuix dedis of armes and actis honourable, at hunting and hauking, and othir disportis, and to gouerne and kepe passibles the labouraris, and sauf thame fra fors and wrang, sa that clerkis mycht pefably study in sciencis, men of kirk vake in Goddis seruice, merchandis in thair marchandice, and othir craftis wirkand at lordis deuifs. And thus quhen clerkis studyis in sciencis, how men suld be techit

to knawe, lufe, and ferue God, and doubt, and to geue gude enfample of doctrine to the lawit peple to ryelit fa do, for the honour and reuerence of Almychtie God in deuocioun and gude lyf. Ryelit fa apon the tothir part, quhen Knychtis ar maid be Princeis, thai fuld sett thame with gude virtues and gude enfamplis and noblefs of curage, and othir wayis gif nede war be force of armes to manetene, gouerne and defend the finall peple in all iustice and equitee, in lufe and drede both of God and of the Prince as is before recomptit, be the quhilkis thai fuld throu lufe haue contynuale charitee amang tham, and be the drede thai fuld stand awe to do oucht ilkane till othir wrang, or wikkitnefs; and here atour as the clerkis techis thair feoleris to the feulis of sciencis of clergie, fa fuld a gude Knycht teeche his barnis the noblefs of the poyntis and propereteis of chyualrie; and that fuld be done in thair zouthede: And first and formaft a Knycht fuld lere his sone to be doctryned in virtues, and syne fuld he be doctrynyt and techit to ryding in his zouthede, or ellis he fall neuer be gude rydare; and ay as he cummys till elde, that he lere to gouerne hors and armouris; and that he be feruand to sum lord, and vse him in armes lang or he tak the Ordre, ffor vnworthy war he fuld be a lord or a maister that knew neuer quhat it is to be a feruand, ffor he may neuer wele tak na knawe the fuetenes that it is to be the lord, bot gif he had sum knaulage of the fournefs that it is, and payne to a gude hert, to be ane vnderlout or a feruand. And tharfore war he neuer fa grete a lordis sone appertenand to be lord, he war the better that in zouthede sum lord that he feruit to kerue before him, to ferue in chaumer, till arme a lord, till ourefee his hors, that thai war wele gouernyt and grathit, to haunt armouris, to ryn a spere, to excercise wapnis, and othir habileis of honour quhilk appertenis to noblefs, and namely, thai fuld be techit and doctrynyt be a Knycht thay zong lordis sonis that thoct to be knyeltis, ffor ryelit as it war nocht femand till a zong man that wald lere to be a man of craft, fuld lere at ane othir that war nocht of the craft, fa is it vnsemant that lordis sonis that wald be in the maist noble Ordre of Knychthede fuld sett thame to lere the documents and propereteis of the Ordre of Knychthede, bot at thame that war expert in the knaulage of virtues and

gude thewis honourable that to the said Ordre apperteins ; the quhilkis ar vnknawable till ignoraunt and vnworthy perfonis ; ffor the grete noblefs of the said Ordre may nocht ferd at keping of hors na iuftis na tournaymentis, na git to haunt na duell with lordis, na knychtis in company, to pas in weris na in bataillis. Bot it war rycht expedient that thare war deuifit, and ordanyt be the Prince, fcolis of doctrynyng and teching of the noble poyntis and properteis that efferis to that hye and worthy Ordre till gong lordis barnis that war lykly to cum to perfeccioun. And that the knowlage thar of ware writtin in bukis be wys men of knaulage, that knewe and had experience tharof, fa that ignorant gong lordis barnis mycht firft lere the fciencie be ftudy and fpeculacioun, and fyne efter thai mycht, quhen thai come eldar, lere the praettk of the Ordre, be conuerfacioun, as to pas to diuers iuftis and tournaymentis, to diuers realmes, in diuers voyagis and battaillis, fa mycht thai haue the pratyk with the fciencie ; ffor vile thing is, to bere office or ordre, and nocht to knawe the gouernaunce tharof throu wilfull ignorance ; ffor war nocht the fculis of clergy, mony errouris and ignorauncis war in the world mare na thare is. Bot fen thare is na fculis of cheualrye, quhat maruail is thouch thare be mony Knychtis vnwytt ; ffor war all Knychtis and clerkis but errour, than wald thai be till all the laue of the world a gude myroure, and than fuld ilkane drede to do wrangis and injuris till othir : And fen thir tua thingis gouernis and manetenis all this world—the tane the Spiritualitee, the tother the Temporalitee ; and thare is fa mony fculis in fere contreis of fciencis of clergy, and nocht ane that men wate of the nobil Ordre of Cheualrye, than ar the gouernouris and manetenouris of the said Ordre, to blame in thair awin proffit and honour, quhare fa grete nede is, to be fa negligent.

Quharfor the Autour of this Buke prayis and reueris, and mekely makis fupplicacioun to the Mageftey Ryall, and till all the company of the Noblefs and Chyualrye of the Realme, that thai affemble thame togidder, and mak reformacioun of this grete fault that is maid to the Noble Ordre, and the grete wrang that is done till it, in the fault of doctryne and teching of the poyntis and propereteis of Nobleffe, etc.



TERTIUM CAPITULUM.

HOW SEN THE DOCTOURE HAS DECLARIT IN SUM PART THE POYNTIS OF
THE ORDRE WITH THE PROPERETEIS AND CONDICIOUNS,—NOW LYKIS IT
HIM TO SPEKE OF THE OFFICE THAT FOLLOWIS THE SAID ORDRE :—



THAT is to say, to quhat purpos it was ordanyt—to quhat fyne—and quhat entencioun : And how gif Knychtis vfs nocht thair office, thai ar contrarius to thair Ordre, and to the begynning of thair awin making : ffor the quhilk caus he is nocht veray Knycht in dede, suppos he bere the name ; ffor sik Knychtis ar mare villayns na is outhir smyth, wrycht, or masoun, that dois thair craft, as thai ar techit, and tharefor to schaw the poyntis of the Ordre is grete meryt to thame that wate it nocht : the quhilkis he declaris here efterwart ; and first and formaft, Knychthede was ordanyt to manetene and defend Haly Kirk, and the Faith, for the quhilk God, the Fader of Hevyn, fend his Sone in this world, to tak in him our humanitee, fleschly inumbrit, and incarnate in the glorious Virgyne Mary, his fueete moder, be the joyfull messäge brocht till liir be the angel Gabriel ; and fyne for our fakis, and to fynde vs of the origynale fyn, and to geve vs eternale lyf, tuke dede and passiou here, with grete dispising vilaynous, to geue vs enfample and informacioun how we fuld reuleoure lyfing here : Quhilk ordanyt all writtis for our teching and doctrine ; and all his werkis and dedis here, he did for our enfample and enformyng, to multiply his faith. And thus, rycht as he has chosin to growe and manetene his fayth, the worthi and wys clerkis to hald scolis, and ilkane to teche othir be the

haly wryttis of prophecies and of lawis aganis the inymyes of the Faith : Rycht fa the hye glorious God chefit Knychtis to be his campions, fa that the unworthy myflowaris and rebellouris agaynis his faith mycht be throu thame chafliſt, be force of armes to vencuſ and ourecum his inymyes, the quhilkis every day forſis thame at thair powar to put down the fayth of Haly Kirk, and thir Knychtis that thus occupyis thame in the deſenſe of his rychtis ar callit his Knychtis of Honour in this world, and in the tothir, that defendis the Haly Kirk and the Criſtyn Faith, quhilk is oure ſaule hele and ſalvaciou. And therefore Knychtis that has faith and baptiſme in him, and uſis nocht the vertues and properteis of the faith, ar contrarius till otheris that kepis the faith, evyn as a man that God hes gevin till refoun, and diſerecioun, and he dois evyn the contrary. Thus he that has faith, and kepis it nocht, is contrarius till himſelf, for he wald be ſauſ, and gais nocht the hye gate till his ſalvaciou : ffor quhy, his will diſcordis with his witt, and ledis it the way of myſtreuth, that is agayne his ſalvaciou, and ledis him to the way of eternale dampnacioun ; and ſyk men takis the office and ordre, mare to be priſtit and honourit in this world, na for any prouffit that thai think to do to God, na to thair Prince that gave thame the office. Bot the maist noble officeris and ordres in this erd ar office and ordre of Clerkis and of Knychtis, and the beſt luſe in this erde is ay betuix thame ; and tharfore rycht as Clergy was nocht ordanyt to be agayn the Ordre of Knychthede, bot to honoure it, and thame that worthily beris it, fa fuld Knychtis nocht be aganis the haly ordre and office of Clergy, to manetene worſchip and defend it, aganis the rebellouris and euill willaris of the Kirk, that are callit Sonis of Iniquitee, as thai ar obliſt in taking of the ſaid Ordre of Knychthede : ffor a man is nocht anerly obliſt to luſe his ordre, bot he is obliſt with that to luſe thame that be othir ordres vnder his awin lord ; for to luſe his ordre, and nocht to luſe the cauſ that his ordre is ordanyt for ; ffor ſyk luſe is nocht ordere lyke, ffor God has ordanyt nane ordre vnder him to be contrair till ane othir ; and as to that thare is ordres of religious that ſew of thame luſis ane othir, and git luſis well thair awin ordre ; bot that is nocht the rycht ordre of luſe and charitee, that fuld be

in religious : And rycht fa a Knycht fuld nocht famekle lufe his awin ordre, that he myflufe othere ordres, ffor that war aganis God, and gude faith ; ffor the Ordre of Knychthede is fa hye, that quhen a King makis a knycht, he fulde mak him lord and governour of grete landis and contreis, efter his worthines, and all Knychtis fuld think that there is a Lord and fyre aboue all knychtis, ffor the honour of quham thai ar all made Knychtis for to do his will, and ferue him fyrft, and fyne thair temporale lordis.

Item, the Emperour aw to be Knycht, in significance that he is Lord and fyre of all Knychtis in temporalities : And becaus that the Emperour may nocht mak na gouerne all Knychtis, thare was ordanyt Kingis, to be fubordinate perfons, next efter Emperouris, to gouerne realmes and contreis the quhilkis fuld allſua be knychtis, fa that thai may mak knychtis, ffor na man may mak knychtis bot he be Knycht before, fauffand the Pape : allſua all kingis fuld have vnder thame Dukkis and Princis, Erllis and Vicountes, and Vauvaſſouris and Barouns ; and vnder the Barouns Knychtis of a ſchelde, the quhilkis fuld gouerne thame be the ordynance of the Barouns that ar in the hyare degree of Knychthede, before namyt : And that gerris he [him] multiply knychtis in takenyng that na King, bot he may na can gouerne all the generalitee of Knychtis in erd, ffor thare is nouthir Emperoure, na King, that can, na may in his regne gouerne all his fubditis but help of his Knychtis : bot the King of Glore can wele allane but othir power, na of his awin vertu and majeſtie, can and may gouerne and reugle all this erde, and all the bevin, at his awin pleaunce, the quhilk is ane anerly God allane in Trinitee and Vnitee ; and tharfor wald he nocht that ony Knycht allane mycht mak a knycht that fuld gouerne all the knychtis of this world bot he allane ; and tharfore ordanyt he in this world mony of Knychtis to be, that his Mageſtee may the better be knawin, and that Kingis and Princis fuld mak officeris vnder thame of Knychtis. And forthy dois a King or a Prince grete wrang to the Ordre of Knychthede quhen he makis othir fereffis, baillies, or prouoſtis of othir lawlyar men na knychtis ; ffor than ar Kingis and Princis caus of the abuſioun of the

Ordre of Knychthede, quhilk was ordanyt for ilk caus : ffor that Ordre was ordanyt to be subtitute till Princis and Kingis, apoun the gouernement of the peple, as maist worthy and maist honourable for ilk gouernaunce of small peple ; and aboue thame Dukis, Erllis, and Barouns ; and aboue thai Kingis and Princis ; and aboue Princis and Kingis allenerlye Emperouris and Papis. And thus fuld the warld be gouuernyt be commoun reugle of gouernance, fauffand Kingis that ar priuilegit or prescribit in thaire power imperiale : and thus Knychthede is the hyest temporale Ordre that is in the warld ; but nocht the hiest office : ffor Kingis and Emperouris is nocht Ordre, bot it is office ; be the quhilk office thai precell aboue all othir officis of temporalitee, as Dukis, Countes, Marquis, Vauuafour, Baroun, and Knychtis ; and suppos, of all officis of honourabilitee, the Knychtis office be the lawast office of dignitee vnder Imperiale or Ryale magestee, neuertheles the Ordre is hyest and maist honourable ; ffor quhy, that all Emperouris and Kingis aw to bere that Ordre, or ellis thair dignitee is nocht perfyte, ffor ellis may thai mak na Knychtis. And be honourabilitee of the Ordre of Knychthede grete honour is ordanyt be the lawis to do to Knychtis, and be nobleis of honour that is put till him, he fuld haue nobleis of vertues, and worthyness in his curage ; be the quhilk nobleis of curage he fuld be less inclynit till all wikkiteis, and all vices of barat, and trechery, and othir villain condiciouns, na ony othir perfone.

The office allsua of Knychthede aw to defend his naturale Lord, and manetene him ; ffor a King is bot a man allane but his men ; and but tham thare may na King gouerne, na deffend his peple, na git nane othir Lord, ffor thai ar bot synglere perfons ; and thus, gif ony man be aganis the Magestee or othir Lordis of the temporalitee, the Knychtis fuld help him to defend and manetene his rychtis. Bot commonly ane euill wikkit Knycht takis party contrair with a Kingis subditis agayne himself, ffor he wald haue his Lord put down, that he mycht haue sum part of the lordship ; bot than wirkis he agayne his awin ordre, and office that he is ordaynit for ; that is ane, the faith of Jhesu Crist ; ane othir, his natural

Lord ; the third, the peple in thair richtis : ffor the Knychtis ar adettit to manetene and defend iustice ; ffor rycht as a iuge has powar be his office to iuge and geue a sentence, rycht fa has he poware to kepe his jugementis fra fors and fra wrang and violence, in excercisioun and in execu-cioun of his jugement and sentence. And becaus that till jugement of caus pertenis wele wifdome and discrecioun of Clergy to know the lawis, it is a noble thing quhen Knychthede and Clergy is assemblit togedir, fa that Knychtis war clerkis and wele letterit men, fa that thai war the mare sufficiand to be iugis be the knaulage of feience of lawis, ffor than war thare na man mare worthy na hable till to be a iuge, na a Knycht clerk : ffor bot feience of Clergy to know the lawis, thare is na man worthy to bere office of iustice. Knychtis suld be wele ryddin, and in gouthede lere to be wele ryddin, on destrellis and courferis, till haunte iustis and tournaymentis, to hald Table Round, to hunt and hawk at hert and hynde, daa and raa, bere and baare, loup and lyoun, and all sik honourable plesauncis, and fa mayntenand the office and the Ordre of Knychthede worthily : And as all thir propereteis before said pertenis till a Knycht, as to the habilnes of his corps, rycht fa is thare othir propereteis pertenant to the faule ; as iustice, force, prudence, and temperaunce, charitee and veritee, lautee and humilitee, faith, esperaunce, subtilitee, agilitee, and with all othir vertues touchand to wifdome, appertenis till him, as to the faule ; and forthy, when a Knycht has all strenthis and habiliteis that appertenis to the corps, and has nocht thame that appertenis to the faule, he is nocht verray Knicht, bot is contrarius to the Ordre, and inmy of Knychthede : ffor than it war lyke that Knychthede war contrarius to the faule behufe ; the quhilk is fals, ffor the principale caus of the Ordre is to the manetenaunce of the Cristyn faith, and of all vertues, and inmy to viciis.

Item, Office of Knychtis is to manetene and gouerne landis and policy, and to defend thame ; ffor the raddour and the drede that the peple has of the Knychtis, thai byde apoun thair craftis and labouragis, and grathis lyfing for the Lordis, for dout to be vndone, destroyit, and desertit ; and thus ar the Kingis dred for the Knychtis. And thare, fais the Doctour, that a

fals Knycht, that will nocht help to defend his King and his Lord naturale, is lyke faith bot gude charitable workis, or Knychthede tume and idill bot office, or heretike aganis the faith. And thus a fals Knycht that is vntrewe, that dois nocht the bidding of his Prince, and is contrarius till his biddingis and opyniouns, dois grete wrang to the Knychtis that fechtis to the dede for iustice, and for the faith, and for his Prince, and his naturale Lord, and is worthy to be punyft vterly : ffor thare is na Ordre na office that is maid bot it may be vnmaid, or ellis Goddis mycht war bot fmall ; and than, fen the Ordre of Knychthede was ordanyt be God Almychty, and gouernyt and manetenyt be thame that beris the said Ordre, gif thai that fuld gouerne the said Ordre, and manetene it, misgouernys it, and dois the contraire, the Ordre is lytill behaldyn to thame, ffor thai vndo the Ordre. And thus the wikkit King vndo is nocht anerly the Ordere of Knychthede in himself, bot alflua he vndo is it in his Knychtis quhen he gerris thame do aganis the Ordre, outhir be euill enfample that he gevis thame, doand thingis that ar aganis the said Ordre, or be flattery that thai mak to thair wikkit maister, and fals suggeftioun to ger thame be lufft of him, knowand that he is euill fett and will redily trow euill talis. And all thus gif it be euill done, to gerr a Knycht be misgouernyt, and myffarne throu euill gouernaunce. It is mekle were done to misgouerne mony Knychtis, as thir wikkit princis dois, that all the charge of the misgouernaunce of all the Knychtis of his realme is be his default and negligence, or that thai be fa wikkit in thame felf, that thai geve him vnworthy counsale, to do apon his subjectis extorfiouns, be wikkitnefs of tyrannye, or of barate or trechery, trefone to thair naturale lordis, or vnleautee till his subditis, be force of thair wikkit curage ; and than is fyk a Prince mekle to prife and to love, that knowis fyk trychouris, and trompouris and vnworthy traytouris, that beris waste name of Knychthede, that wald counsale him, and tyce him to forfett and vndo the worthy and noble Ordre of Knychthede, that he has fa honourably tane, and worthily hydertillis has manetenyt ; mekle honour and worfchip is in his curage of the Prince that fa dois, and mekle fuld be lufft with thame that beris the Ordre worthily, quhen he takis fik vengeance of

the inmyes of the Ordre, that throu thair wikkit counsaile wald corrumpe his noble curage.

Item, the Order of Knychthede standis in the corage, and nocht in the corflage, ffor ellis war the Ordre litill worth; ffor quhy? A lytill persone may quhilum throu habilitie of corps oure cum a mekle, and tak him, and enprifone him. Bot a thoufand men, suppos thai be neuer fa stark, may nocht oure cum na vengis a gude Knychtis curage. And thus is the Ordre of Knychthede mare worthily in the curage na in the corflage, ffor ellis war nocht that the Knychthede accordit better to the body na to the faule. And be that, the vnworthy cowardis Knychtis that fleis in bataillis fra thair lordis ar nocht worthy to be callit Knychtis, na to bere the honour that to worthy knychtis efferis, ffor thai drede mare the diftroublaunce and maleis of thair corflage, na the honoure and worchip of thair curage that appertenis to the Ordre of Knychthede of rycht. And thus nobles of curage is better pertenant to Knychtis na is force of corflage, or ellis fuerenes and cowardise in mannis persone fuld be of the propereteis of the Ordre. And hardynes and larges fuld be contrarius till it, and that war mekle vnrefone; bot be all gude way of ordere, quhen a gude Knycht is oure sett with oure grete powar, and lesle has of help and of faloufhip to fupple him, in fa mekle fuld be haue mare hye curage and mare force of fpirit, to oure cum all his aduerfaris; and gif he be oure thrawin, till manetene the poyntis and propereteis of the worthy Ordre of Knychthede, than has he optenynt the honour and the los of the worchipfull reward and meryt of iustice, that deis for the defens of the rycht, and manetenaunce of the worchipfull and meritable poyntis of the Ordre, as he that deis for lufe and leantee, and honoure of the noble Ordre that he was ordanynt to. For the wile man fais, That Knychthede and hardynesse may neuer langfumly dwell togider bot wifedome and wifedifcrecion; ffor quhare na wifdome na difcrecione restis, how fuld thare be knaualage of honoure. Na, how fuld that persone difcerne betuix honorable and difhonorable aet or vndertaking of worchip, quhare wifdome is away, ffor wifdome will never mare mak fault till his honoure. And

forthly, is it signifyt till all Knychtis of honour, that a Knycht may neuer be hardy, na haue the vertues that to Knychthede fuld pertene, bot he haue wifedome in him; na thare is na man that may fa mekle honour do till his Ordre of Knychthede, as to stand to the vtterest with stark curage for the rycht fermely, and neuer consent to leue his lord; na his rychtwife actioun to dee tharfore; and treuly that mon be reuglit with witt and refoun, and nocht be foly na ignoraunce; ffor quhen foly and ignoraunce is with the Ordere of Knychthede, wit and refone, knaulage and diferecioun, ar flemyt thairfra; ffor wifedome, refoun, and diferecioun ar the ledaris and gouernouris of Cheualrye bathe in Knycht, King, and Emperoure, and but wifedome the Order is peruertit; ffor impossible thing it is, that foly and ignoraunce gouerne that worthy Ordre. And than mon it on nede force be gouernyt be wifedome, and thus is it, that fen the Ordre is reuglit be witt and wifedome, than fuld all gude Knychtis pres them to be wyfe, and sett tharon all thair hert and mynde; the quhilk makis Knycht fa curageus, that he doubtis nocht the dede, in regarde of honoure and his rychtwife caufe, that he may lufe and honour his Ordre, to fauf bathe faule and honour, in the contrair of foly and ignoraunce.

Item, Office of Knychthede is to mantene and defend wedowis, maidenis, faderles and moderles barnis, and pore miserable perfouns and piteable, and to help the wayke agayne the stark, and the pure agayne the riche; ffor oftymes flik folk ar be mare stark na thai pelit and derobbit, and thaire gudis tane, and put to destruccioun and pouertie, for fault of powere and defence. And becaus all flik dedis is wikkitnes, crueltee, and tyranny, tharfore is the Ordre of Knychthede ordant, as in that poynt among the lave, to gaynstand. And gif a Knycht himself be the manetenar or doare of thir thingis, he is vnworthy to bere the Ordre for his wikkitnes. And rycht as God has gevin to the Knycht pithe, hardynes, and hye curage, rycht fa has he gevin him pitee in hert, to haue merci of the pure that gretis on him; askand help and confort for traist that thai haue in thame of help. And thus

fuld a Knycht haue gude ficht to the miferable perfouns, gude eris to here thame, and gude mynde to think on thame, that pitoufly cryis apoun him for help and confort. And he that has nocht thir vertues, is nocht verray Knecht, na fuld nocht be comptit as ane of the Ordere of Knychthede. Alfua, and the office of Knychthede, that fa mekle is lufit and prefit and honourit, war till derub and deftroy the pore folk and all fik peaceable perfouns, and till defaue wedowis, that has na defence bot God and the Office of Knychthede, and till myfgouerne in thair gudis and heritagis, and diflaue the faderles and moderles barnis, and all thing that war falfate, barate, wikkitnes and trechery, war poyntis of the faid office, and the office war alfmekle honourit for euill dedis, and wickit lyfing, as it is now for gude dedis, thare fuld ma refs to tak the faid Ordre and office na thare dois now; ffor be caufe that the Ordre is founded apoun lautee, curtaify, liberalitee, lufe, and pitee, many of thame that beris the faid Ordre irkis tharof in the world that now is.

For the office of Knychthede fuld have fark place in gouernaunce, and he fuld be wele horfit, and haue power of men to kepe the contree and the Kingis wayis, all pilgrymes, trauailouris, merchandis, labouraris, and fuld haue the iurifdictioun of iufice in citeis and townis; and quhen nede war, to afsemble the folk for the prouffit of the commountee; and quhen perilis war apperand in the landis, to byrn myfal houfis, and deftroye perilous pallagis, ger hag woddis, and byg and mak reparacioun of euill biggit placis, caftellis, and wallit townis and fortreflis, and kepe and defend all gudely perfouns; chaftyfe and punyfe all mifdoaris and wikkit cruell perfouns; ffor and the contrary of thir gude poyntis war approprit to the Ordre, than all gude gouernance wald faile, and na man wald be feur; ffor the office is foundit ay on gude and prouffitable werkis that ar fpede full to the commoun prouffit, and to gayntand all thame that fettis thame for the diftrublaunce of the pore peple, and hyndering of the commoun prouffit, and to put down euill and wikkit men, and to fauour, nurife, and manetene gude peple: ffor rycht as the hewing ax is ordanyt to cutt douu

treis that hynderis labouragis of landis, and cartis and chariotis and merchandices to passe through the forestis, sa is the fuerd of Knychthede ordant to kutt away and destroye the wickkit vnworthy wedis and ronnis of thornis of euill men that lettis labouraris, merchandis, and trauallouris to trauale throu the warld, quhilk is as a forest and wildernes quhen it is not wele redde; off the quhilk euill men fuld be wedit out be Knychtis, keparis of the lawe, that gude men mycht lyve in lee; and he that is a Knycht, and dois nocht this, bot dois evyn the contrary, fuld be tane be the Prince, or be othir worthy, faithfull, and honourable Knychtis, and put till dede; ffor quhen a Knycht is a revare, or a thef, or a traytour or a murtherar, or a Lollard, seismatike or heretike, or in fyk termys opinly knawin and approuit, than is he vnworthy for to lyve, bot to be punyft in example of otheris that defoulis that maist noble and worthy Ordre, and abusit it aganis the poyntis and the propereteis of the Ordre; ffor it war better to fyk a Knycht to zelde him selfe to justice to be punyft, with mortall punycion, na to lyve in sik misfordinate lyf for to vndo himself, and otheris mony, quhilk lesse euill war that he war vndone allane, and lesse charge till his faule: ffor gif a knyght or a lord haue all thir forenamyt viciis in him or any part of thame, and wald punyfe otheris, and will nocht punyfe himself, that is nocht the rycht way of justice; ffor gude justice begynnys at it selfe, and fyne at othir men, ffor grete lak is to reprove and correct otheris in that, that he is foulare smyttit him self; quhilk gif he will nocht do, othir Knychtis fuld do for honoure of thair Ordre, till hald it euir in honoure and worship, as wele efferis it to be. And all Knychtis that fauouris fyk cruell dedis, and gerris nocht punyfe thame, thai ar foule in the dede as the doaris of thame; ffor fyk men ar nocht verray Knychtis, bot feigned beris the Ordre, and dois nocht the office; ffor rycht as a Knycht had a hurt in ane of his handis, that hurt is mare nere and dere, to the laue of his othir membrs, na it is to me or ane othir man, and erar efferis till him to sett remede tharein. And rycht sa, gif a Knycht mysfouernis him in fyk kynde that he be othir thef, or traytour, revar, or murderar, it appertenis mare till othir knyghtis to sett thare in remede, na it dois

till otheris that ar na knychtis; ffor all knychtis ar, and fuld be as a cors. And thare ffore, knychtis has mare wite of the myfgouvernaunce of othir knychtis na ony othir man has, and mare dishonoure allfua na men that ar na knychtis; ffor it is thair default, fen the correiectoun efferis to the Order and to the Office; ffor quhy, he is inyny to the Ordre that fa gournys: And than fuld it wele efferre to the Order to punyfe thair inymyes. Quharefore, thou that art a Knycht, and will correk otheris defaultis, correk thine awin faultis fyrst: ffor a traytour, thef, or revare Knycht, he is allfua thef, traytour, and revare till his Order that revis at the worship and the honoure that appertenis till it, mare na to reve othir mennis gudis; ffor he that stelis or revis honour fra ony perfone, bringis him hame schame and dishonoure and euill renoun; quhilkis honoure passis all riches. Quhat difference is thare, to gude vnderstanding, till a traytour that betraisis his awin Lord naturale, or his castell, or his wyf, or his douchter, or his eldest sone, or flais his counsale and murderis thame, or sik dedis dois, in regard of him that euer was lele and trewe in all thir thingis, and deis for his Lord in bataill place. And allfua quhen a Knycht defendis ane othir that is falsse and traytoure till his Prince or his naturale Lord, and will nocht thole him cum to justice, nor na punycione to be done apon him, he is were na he that did the dede: and the Ordre of Knychthede is dishonourit in his perfone, that manetenis, and will nocht bring to justice a falsse traytour; and vnworthy war that he had justice in keping.

Ane othir poynt of the Office of the Knychthede is, to accuse traytouris aganis his prince, or otheris that it efferis, and till appelle thame of bataill, and feicht wyth thame: And office of traytour is, to deny his trefone, and hyde it, and cover it, quhill he may, and eschewe all prufis tharof; and thus ar the twa curagis wele contrarius togidder, that neuer curage of traytour mycht ourcum ane noble curage of a trew Knycht; bot gif it be throw pride or surquidy, that is callit oure presumptuouse in himself: the quhilk God tholes quhilom be punyft in bataill place. Bot the curage of a lele Knycht, that for a lele cause debatis, may nocht be oure cummyne, bot gif it be for

fum fyn agaynis the Ordre of Knychthede : ffor gif a Knycht wald reve fra the small peple the gude that God has gevin thame, and geve it till otheris that he aw nocht to, that war agayne the Office of Knychthede, to tak fra laware na himself outhir moble gudis or possessions, and hald it as heretage till him, nocht gevand, na restorand agayn ; he may be lyknyt to the wolf that the lord gave the schepe to kepe to, as till a familiar faa ; or he may be lyknyt till a fule lorde that left his faire wyf in keping till a gong traytour knyght ; or he that left his stark castell and his gudis till a bitter curatous knyght, vntrew knyght ; and thus is he mekle to wyte that gevis his castell, or his wyf, or his schepe, in fyk gouernaunce ; or how ane othir fuld traift his gouernaunce in him that gouernis nocht wele himself ? ffor thir ar thingis that men fuld nocht put in misgouernaunce of fule men, his faire wyf, his castell, and his moble gudis ; ffor commonly fyk men that begylis thair lordis may neuer be reformyt na redressit till lautee, na till honour of Knychthede.

Item, Ane othir poynt of the Office of Knychthede is, to hald his armouris cleine and faire, and wele at poynt, and to se wele to the gouernaunce of his horse, and nocht to play thame at playes of dice, and of tabilles, and othir licht playis, quhilkis ar nocht contenyt in the poyntis of the Ordre : ffor it is forbedyn in the lawis to mak ony ath contrary to the Ordre of Knychthede, na to the Office ; and he that puttis doune the principale thingis quhare with the Ordre and Office is haldyn at honoure and worship, throw lycht playes or uthir wayis, he honouris nocht wele his Ordre ; ffor Knycht in weris, but horse and barnais, is lytill profit ; and sen it is sa, that God and man acordit in the poyntis of the Ordre of Knychthede that na falsse aythis fuld be tharein, na in thame that gouernis the said Ordre, fuld than nane be.

Item, Lordis na Knychtis fuld nocht brek the ath of mariage throw misordynate lechery, ffor that is a poynt that discordis with the poyntis of the Ordre ; ffor thare is thre gree of chastitee, the quhilkis all honourable persons ar behaldin till, that is, ane in mariage, ane in wedowhede, and ane in maidynhede that is callit virginitee ; of quhilk

the Haly Writt biddis thame that may nocht lyve chaste, mary thame, and fyne kepe thair maryage; ffor gif thai do nocht, and thai brek mariage, that brekis thair aithle to godwart, the quhilk is agayn the Ordre and Office of Knychthede; ffor chastitee is vertu, and mifordanyt lechery is vice: And thus sen all vertu folowis the Ordre, and all vice discordis with it, it fyttis wele that princis, lordis, and knychtis kepe honour in that poynt, and namely, nocht to forffet to thair mariage.

Item, Justice and Knychthede acordis togeder, and justice and mariage, bresing and othir difordinate lechery discordis with justice; and thus Knychthede and difordanyt lechery discordis, as apperis be the lawis of Haly Kirk, quhilkis efferis prelati to correct: And thus gif a prince, or a lord, or a knycht brekis mariage, he is mare to blame na ony of lawer degree; ffor the hyar degree the gretter fault, and mare to be punyit in all excessis of vertu.

Item, Anc othir poynt of Knychthede is, that a Knycht suld be meke and full of clemence, and nocht prydy, na presumptuouse, na orguilloufe; ffor oft tymes of pryde and orguille and presumpcione cummys injure and discensione; ffor orguille is contrary to justice, and inmy to concord; and tharfore, thare suld na Knycht be hautayn, na feir, na prydefull, na presumptuouse, bot euer with mekenes, and clemence, and humilitee, be fymple as a may amang peple, and in his inmyes prefence be as lyone rampand; ffor quhat ever he be, that be full of pryde and presumptuousnes, amang vertuous men is repute nocht, for thai ar contrarius to pes and concorde, and pes and concorde ar contrarius to justice. And sa is pride aganis the poyntis of the Ordre. And humilitee is the rute of the ftedefastnes of Knychthede; ffor schortly to say, Knychthede acordis till all vertu and justice, and all thingis that ar contrariouse to virtu and justice ar contrariouse to the Ordere and Office of Knychthede: ffor Knychthede suld defend all injuris and wrangis, all pilleries, wrang, weris, and tribulaciouns, and suld hald the peple in all justice, equitee, veritee, and lautee, pes and debonairetee, and outfched the wikkit fra the gude peple

pefable ; quhilkis, gif thai do nocht, bot dois the contrarye in thair gouernaunce, thai ar contrarius to thair Ordere, and worthy to be punyft. Bot thare is nane that all knawis, na all may punyfe, bot the Emperoure, the quhilk ordanyt Knychthede fpirituale, to kepe iuftice, ordinare, be reugle vertuoufe, in pes and concorde, and iuftice rigoroufe, that is, the Ordre of Knychthede, quhilk fuld on force compell euill men, and of wikkit lyf, to defift and ceffe fra thair wikkitneffe, and punyfe thame tharfore : And thus is thare Knychtis of pes and concorde amououfe, and be reugle of iuftice, to mak gud reugle and gracious concorde and gouernaunce in the peple ; and alfuu Knychtis of the iuftice rigoroufe, ordanyt to compelle be fors of armes all tyrannis, traytouris, and all othir myfdoaris, and cruell tormentouris of the haly labouraris, kirk men, merchandis, and trauallouris, to ceffe and defift fra thair wikkitneffe. The quhilkis Knychtis fuld be full of vertues, and gude lyf, to geue otheris enfauple.



QUARTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE EXAMINACIOUN OF THE SQUYER, WHILK
SULD ENTER IN THE ORDER NEWLY OF KNYCHTHEDE.



AYAND, That he fuld be first examynyt be ane alde Knycht that knewe and lufit wele the said Order atoure all thing, next to God: ffor thare is mony Princis that rekkis nocht quhat maner of condicounne na of lyf his Knichtis be, sa that he haue grete number of Knychtis in his company. Bot it fuld nocht be fa: ffor Knychthede takis na hede to multitude bot to nobleffe of cheualrye, and of curage, and of gude thewis, that we haue before spokyn of; and tharefore, gif he that is examynour lufys better multitude, na nobleffe of curage and of vertu, he is nocht worthy to be examynoure of Squyeris, bot fuld be reprovit and punyft be the Prince of Knychthede, of his defoulyng of the Order of Knychthede: and first and foremost it fuld be sperit, Gif he trowis, lufis, and doubtis God? but quihlk poynt is na man worthy till nane order of Nobleffe. Item, Gif he dredis the defaultis to do, that dishonouris the Order? and thus Squier, but lufe and but drede to do mys, is unworthy to the Ordre. And gif he takis it agayne thir propereteis and condicions, he wenis he takis honour till him, bot he takis dishonour; ffor a Squyer but nobleffe is nocht worthy to sa hye honour, as to the worthy honour of Knychthede; na zit in the weris of his prince or otheris, but horse, armouris, and sik men, ar nocht habil to wyn honour in armes,

ffor men may nocht mare cruelly deftroie the noble Order of Knychthede, na till haue ane vnworthy examynoure of the Squier that fuld enter in the said Ordre ; ffor gif he admytt to the Ordre a man of vnworthy curage, that is destruccione of the Ordre ; and fuld a Squier examyne himself first, and think on the mony noble propereteis and eondiciouns of the Ordre, to think in him self gif he war worthy, or he put him to the examinacioun. Rycht as Scholaris examynit to be Prestis or greid in scholis, fuld nocht sett thame thar fore, bot thai fand thame worthy tharfore, ffor dout thai war repellit, or ellis defoulit thair greis ; rycht fa fuld Bachelere Squieris in the examinacioun of the Order of Knychthede, ffor he fuld nocht allua ask the Ordre that he wald eftir deffoule be his euill thewis. And allua Lordis that ar fa informyt, that thai will mak sik men Knychtis, thai do aganis the poyntis of the Ordre, and chargis thair consciences ; ffor men knawis nocht noblesse of curage in fair wordis, bot in worthy werkis : Na nocht in faire clething, ffor oft tymes vnder a faire habyte may be a full false hert, full of barate, trechery, and trayfoun ; na he takis him nocht be his faire harnais, na his faire horse, na othir faire habilliamendis ; ffor oft tymes vnder fyk faire habilliamment ar nocht the best men of armes, and worthiaft in vertues. Quharfore, gif thou will wale worthiaft and maist noble man of curage, thou seke him be thir takenis, that is, for to say, justice, and temperance, force and prudence, ffayth, esperance that is gude hope, and cheritee, and leautee ; and be thir takenis, thou fall knawe the nobleis of curage ; be the quhilkis vertues, the noble hert defendis it fra the inmyes of Knychthede ; quhilkis ar falsehede, trechery, trayfoun, thift and murder, and fyk lyke thingis.

Item, Our gong men fuld nocht be maid Knychtis, bot gif thai had gude tutouris and curatouris, for dout of misgouernaunce of the Ordre for fault of knaulage ; ffor quhen a childe is made Knycht, he thinkis nocht on the poyntis of the Ordre that he fueris to kepe. And gif the Squiere that is ressaunt be the examynouris to be Knycht and admyttit, be a rekles man and a wikkit, and of vile condiciouns, he dois grete wrang to the Ordre that he beris, and till himself too ; ffor

and he be vengeuſt in barrier, or he be cownt or full of wikkit vicis, as fleand fra battaillis, revand or ſteland, he fall neuer haue honour na prouffit of his Ordre: ffor rycht as it honouris the honourable, it diſhonouris the diſhonourable. Bot of all thing, a Knycht fuld kepe him in all vertu to hald the mydwart, for ay the mydwart is vertu, ſa is the extremittee vice; and thus a Knycht fuld be of reſonable gude age, that he know the propereteis and poyntis that he aw till haue, that he nouthir exceede, na be our lache in his dede.

Item, It fuld be ſperit at him, Quhat is the cauſe that he takis the Ordre for? quethir for fairnes of corſiäge; or for hardineſſe of curage; or for richeſſe, that he may be proudly cled; or for pryde, that he may take mare ſtate na his falowis that now is; or for that he is wele horſit and enarmyt; or for to be a myrour in his lignie, that nane is ſa worthy as he to be Knycht.

Item, Men may mak Knychtis of pure mennis ſonis, and thai haue gude, evin in frendſchip of lordſchip; and with that, that thai haue the vertues foreſaid. Bot and a Knycht or a Lord mak ane vnworthy creature Knycht, he puttis his honour in dangere, that diſpritis and diſhonouris the Noble Ordre of Knychthede, and makis his awin honour mare law na it was; for the fylth and the wrechit vnhoneſtee, that he has lychtlyit the ſaid Ordre. For be rycht reſone of worthyneſſe and nobleſſe of the Ordre, thare may nocht, na fuld nocht na villaine curage cum be gude, evin to the ſaid Ordre; ffor that war be gude reſone vndoing of the ſaid Noble Ordre, that is ordanyt bot for nobleſſe and gentilleſſe of curage and gude vertues, as foreſaid is, and gude thewis: For hye parage and ancien honour ar the firſt poyntis of the rute of Knychthede, that is cummyn fra alde anceſtry, and ſyne worthy perfouns with worſchipfull condiciouns and propereteis, perſonale of the Knycht him ſelf, makis mariage betuix worſchipfull vertues in hye parage and Knychthede, quhilk aw nocht to lycht bot in nobleſſe; and tharfore, and a Lord marry nocht hye parage and Knychthede togeder, he is contrarius to Nobleſſe and to Knychthede, and to Knychthede bathe. Bot a Lord may put of his powere forſlably

agayn the noble lordis and Knychtis willis, a man in the Ordre that is nocht worthy : Bot he may nocht vndo that he has done, ffor suppose that he haue power to mak a Knycht, he has na power to vnmak him, fa mekle is the vertue of Knychthede ; ffor na man but grete cause, and Juge with princis powar, may tak honour away quhare it is anys gevin. Than be refone, it aucht nocht to be that Prince nor Knycht mak na Knycht of ane unworthy persone, na of villaine lignage. ffor wald men understand that almeikle is nature honourit, as for corporale nature, in tree and best as in man ; bot as for nature spirituale, man is mare honourde. Bot be the noblesse of the spiritualitee of the faule refounable, that accordis with angelis of hevin, thare is grete difference ; and sen noblesse of curage fuld be in all Knycht, it may stand that a man of a new sprongyn lygnye, that be honourable and worthy in all gentrise, mycht be convenable and worthy to the Ordre, fa that the vertues condiciouns and propereteis of noblesse of curage acord ther till. Bot this opynione is vntrewe and vnworthy, ffor and that mycht be, it war mare lyke that the Ordour of Knychthede fuld better or alwele accorde to the propereteis corporalis, and personalis, as spiritualis : the quhilk is false, ffor Knycht gaynis nocht bot for hye parage and noblesse, with the seven vertues before namyt be the Doctour, as Force, Prudence, Justice, and Temperance, with Faith, Gude Hope, and Charitee, with leautee that esseris to Knychthede.

Item, The examynour fuld spere of the Squieris condiciounis, and maneris, and gude vertues. and thewis, amang the peple ; and quhat documentis and techingis thai ar of ; ffor the fault of gude documentis and techingis gerris vnworthy men be reboytit and repellit fra the examinacione of the inquisitouris, that thai cum nocht to that Noble Ordre : ffor worthy examynouris will admytt nane, bot worthy : ffor grete foly war to put in the Ordre thame that efterwart fuld be repellit for their misgouernaunce ; And forthy fuld the Knycht, that is the inquisitour, seke wele the poyntis of noblesse and of valour, and of the vertuouse propereteis and gude thewis of the Squyer that fuld be Knycht ;

and quhy, and for quhat caufe, he will tak the Ordre; and quethir it be for meritable caufe till implye him for the Haly Kirk, the Cristyn faith, and for the commone prouffit, for the peace, and for all peeceable perfouns; or he takis the Ordre for pryde or couatife, or for to be honourit, or for vane glore, or to wyn richeffe thareby, quhilk, gif he may perfaue that his entencione cummys of ane vnworthy caufe, admytt him neuer: ffor rycht as Homyeide, Symony, Ufure, and Seifmatyke condicioune, repellis Clerkis fra benefice and honoure, and all dignitee; in lyke cas fuld thir faultis before namyt repelle a Squyere fra the noble Ordre of Knychthede, that fuld haue nane affinitee bot till nobleffe of corage, as faid is; ffor and men wald wele knaw and confider the grete chargis and dewiteis that folowis the faid Ordre, with faule perile, and worfchip oft in were, thay fuld fand grete aw to tak that noble Ordre, mare na to be outhir monk, or frere, or othir religiouse of the hardest Ordre that is; ffor traittis wele, that grete honour beris ay grete charge, and gretter difefe it is, to fall fra grete honoure agayne that anys a man has bene at, na euir it was joy, to be thareat: *Quia non est tanti gaudii excelsu tenere, quanti est meroris de excelsu cadere.* And tharfore Knycht fuld mare dout honour na dede, and fchamefulnes fuld mare chaftife a worthy Knycht, and geve him a hardar paffione; and it fuld happin him, na fuld outhir hunger or thrist, or hete or calde, or ony difefe that he mycht haue; and namely, grete princis and lordis fonis fuld think grete fchame to wyn ane euill name for lak of thair condiciouns in thair southede, gif thai thoecht euer to cum to the worthy and worfchipful Ordre of nobleffe that Knychthede is callit; ffor thai may wele traift that the name that thai wyn in thair Jong age remaynis with thame for euermare: And than is it grete auenture, and euer thai be worthy to reflaue that Ordre, quhen the examynouris knawis thair condiciounis; and tharfore, all fyk perilis fuld be fchawin to the Squier or he fett him to cum to the examynyng. Cheualry may nocht be vp haldyn but grete coftis, and als expenis on horfe, harnais, mete, and men, and othir neccellair thingis that till it appertenis; and tharfore, thare fuld na man, fuppos he war worthy, defyre to tak the Ordre bot he war a

lorde, or that he had lord to mynister him all his necessiteis, and hald his honour abuse in tyme of weris; ffor ellis, in default of horse, harnais, and othir necessiteis, euill sett Knychtis, quhen thai wantt, assemblis fyk euill men as thame selff, and gerris mony ruggaris and revaris, and othir wikkit men, destroy the commouns, and distrouble the realme, and makis mekle wrang to be done in thaire default.


Item, Men countrefait in thair persone, na oure grete growin men, na men oure fat, or that has euill disposicione, or euill fekenes in thair body; ffor it war lak to the makare to mak men Knychtis that war nocht hable till armes, and to do vailliaunce in tyme of weris; ffor the nobilnesse of the Ordre is fa worchipfull, that it sufferis na man that has mahaighe, na demembrit, na othir wayis manket in corffage, visage, na membris—be he neuer fa riche—to be admyttit to the said maist noble Ordre, the quhilk excludis vttraly all ignobillitee and vilitee.

Item, The inquisitoure examynour fuld mak inquest at the Squyar gif euer he did ony grete exceffiue syn, as tresfoune, or seifme, forcery, or wichecraft, or grete murderis, or fyk lyke thingis; the quhilk, suppose he prise thame lytill, may lett him to ressaue the noble Ordre, in company to be falowe to the worthy Cheualrye: na git na vane glorijs Squyare fuld be na Knycht, ffor vane glore tynis the meritis of all gude vertues. Na he fuld nocht be a gabusoure, na a flaitour Squyare, that fuld enter in the said Ordre; na git hautane, na fiere in pride, na orguilloufe Squyere fuld nocht enter in Knychthede; and namely outrageus in word, and sclanderouse bakbytare, fuld nocht enter in the Ordre; na commune leare, na commune viciouse hurdomare hafartour, commune tauernouris full of fleuthe, barganouris, commouns glotouns, kid and knawin for fyk, dronkynsum, manefuorne, and all outrageus commoun vicious men, ar nocht to be ressauid to the Ordre of Knychthede, bot fuld be repellit be the examynouris of the Ordre: And thus said nane be ressauid to the Ordre bot nobles of parage, vertuouse, honest, and of worthy curage; and in all this fuld Squyer be inquerit, or he be Knycht.



QUINTUM CAPITULUM.

HERE DECLARIS THE DOCTOUR IN QUHAT FASSONE AND MANER SULD A
SQUYER THAT WALD BE KNYCHT, RESSAUE THE ORDRE OF KNYCHT-
HEDE.

ND as to that, the Squyer quhen he is examynyt and
admyttit, he suld schriue him clene of all synnis and
defaultis that he may think on, that euer he maid aganis
God, and his Magestee; and tak his Sacrament, fayand "In
the name of thee, and in entencione to serue thee, and honour thee, My
Souerane Lord God, and thy dere moder Mary, and all thy haly Sanctis
of Paradise, I tak this day this worthy Ordre." And this suld be done be
prince or lord in a grete feste, as Zule, Pasche, or Witfunday, or All
Halowmesse, ffor the mare honourable assamble is maid thay dayes na in
otheris: And than suld the Squyere fast the Fest evin, and wake all that
nycht in prayeris of grace asking, and otheris als suld pray for him, to geve
him grace, worthily to ressaue and kepe, and worthily gouerne the said
Ordre, at the plesauce of God, and the haly Court of Hevin: And on
the day before, he suld pas to the Kirk, in his best array as efferis and
cultur of the countree is, thair to be in prayeris, and to here a preching,
or a propoficione langand the said mater; na he suld nouthir here na speke
viciouse speche, na trompouris, na janglouris, for that is lak to the Ordre:
And on the morne eftir, quhen he is arayed in habyte of Knychtis wede,
thare mon be grathit a solempne Messe with note, and in the tyme of the

Offeratore, he sal cum before the altare and offer : And syne fall he mak ane athe to the Ordre till honoure it eftir his powere, in the honour of Almychtj God, Prince of all Chevalrye ; and thare in present place, fuld thare be maid a faire sermone, declarand the poyntis of the Christyn faith, acordand thame togeder with the poyntis of the Ordre of Knychthede. To the quhilkis poyntis of acordans the Squyre fuld take gude tent, and know thame all, and hald thame prentit in his hert pereure, with all the Vij. sacramentis, the X. Commandmentis, the Xij. articles of the treuth, and to kepe him fra the Vij. dedely [synnis]. To all the quhilkis poyntis of the faith, to kepe and honoure and fulfill at his powere, incontynent that he haue tane the said Ordre at the honoure and reuerence of God, and thareto fuld mak his speciale prayeris for all, the tyme of the Messè : And fra thyne furth for all his lyf dais. And quhen the preching is done, than fall cum furth the Prince or Lord that fuld mak him Knycht ; the quhilk aw of dett to be Knycht or he mak ony Knychtis : rycht as nane may mak Preste bot he be Preste, sa may nane mak Knycht bot first he be maid Knycht, saiffand the Pape : ffor how may he geve that he has nocht ? ffor herbes and bestis may geve thair nature ilkane till othir, to mak thair nature perpetuall ; bot sa may nocht Knychtis be maid, bot first the makare be possessit of his gift, and of his Ordre : ffor gif ony lord wald geve the Ordre and nocht haue it, or vnworthily geve it othir wayis na the Ordre requeris, he dois grete dishonour to the Ordre. And thai that takis the said Ordre of thame that has na powere vnworthily, thai haue na grace in the Ordre to do wele, na prouffit to thame na otheris ; and thus is the Squyere begylit, and dislaui of his Ordre, and all Cheualrye felanderit. And than fuld the Squier hald vp his handis to the hevyn, and his eyne to the hicht, and his hert to God, fyttand on his kneis, and thare fuld the Prince haue the Suerd redy of Honour, gylt with gold, and belt it about his sydis, in takenyng of Chastitee, Justice, and Cheritee, and thare the Knycht fuld outhir geve him a strake with his hand, or with a drawin fuerd, in the nek, to think on the poyntis and defend his dewiteis. And syne fuld he outhir kys him in the mouth, or ellis kys the croce of the

fuerd, and geve it him, and ger him kis it agayne, and fa put it in the fealbourd, and bid him think on his athe, ande charge that he has vnder-tane, and the honour that he fuld manetene. And efter that all the seruice of God be done, the new maid Knycht fuld ryde on ane courfiere out throw the citee, or toun, and schaw him to the peple, fa that thai may know him for a Knycht, defendour of Haly Kirk and commone prouffit, and halder of lawe and iustice, and mayntenour of the peple, that quhafa has ado thai fuld draw till him for help; and that he fuld haue mare raddour and drede to do mys, or oucht that fuld be agayne the lawe euer mare in tyme to cum, and to saif the honour and the worschip of his noble Ordre; ffor raddour, drede, and schamefulnes is hye grace till all perfouns that has honour to kepe. And in that day fuld thare be grete festyng, iustyng, and tournaymentis, with other actis, as lissis and behurdis, geue grete giftis, and mak grete solempnitee in the honoure of God and the grete feste, and that Herauldis and Kingis of Armes and Menstralis war rewardit. And than fuld the Prince rewarde the new Knycht with landis, lordschippis, or othir worthy giftis and gouernementis, till eke his estate and help to manetene the honoure of the Ordre. And thus fuld giftis be gevin bathe till him, and be him till otheris; ffor the Ordre requeris giftis to be gevin in daly placis; for honoure and worschip of lordis of estate may nocht be kepit, bot quhare giftis ar gevin, and noble actis of honour exceerfit: ffor quhare honoure is nocht kepit, ordere gais bakwart.



SEXTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE SIGNIFICATIOUNE OF THE ARMES OF
THE ORDER OF KNYCHTHEDE.



OW declaris the Doctour, that as the Preste quhilk in the
Mefs sayand has fyndry habitis and habilliamendis, quhilkis
ilkane has a fyndry significacione, as is acordand to thair office
and order, and that office of Preste and office of Knycht has
sa grete affinitee and alliaunce togeder; ffor quhy? that rycht as office of
Preste has certane thingis that pertenis to the Ordre; and ilkane has a
certane significacione, sa has the Ordre of Knychthede: ffor ilk thing
pertenand till his Order has a certane significacioun, be the quhilkis is
signifyit the noblesse of the Order of Knychthede.

And first and formaft, Thare is to the Knycht gevin a Suerd with a croffit
hilt, that signifyis that rycht as our Lord Jhesu Crist venguft in the Croce
the inmy of mannis lygnage, to the quhilk he was dempt throu the syn
of Adam, oure first fader, that rycht sa fuld a Knycht venguft the fais of
the Croce throu the fuerd; ffor the fuerd is ordanyt to do justice with;
and tharefore is it maid with twa egeis, in takenyng that he fuld mane-
tene and defend bathe Temporalitee and Spiritualitee with the double
seherand fuerd.

Item, To the Knycht is gevin a Spere quhilk is evin, and betakenis
rychtwifenesse and veritee; ffor as the spere is evin, and rycht sa fuld he
be bathe evynlyk and rychtwife, and manetene and defend lautee and

equitee, in contrary of fallhede and trecherye; and the fcharp hard stelin poynt of the spere hede betakenis, that suppoße falschede be neuer fa wele armyt, ȝit will lautee pas throu him, and venguse him. And be the pennone on the spere end, it schawis that veritee hydis him nocht, bot schawis him to falschede, sayand ay, quhen it movis, Lo me here Veritee, that has na drede of falschede, na trecherye; and Veritee is the foundement of esþerance that is gude hope, and of all othir thingis that ar signifyt be the spere.

Item, Chapellat of stele alflua is gevin to the Knycht, in takenyng of drede of schame and reþruf; ffor a Knycht suld be schamefull as a maydin dredand reþruf: ffor Knycht or woman, but drede of schame, may nocht kepe honour langfumly, na be obedient to thair ordre: ffor rycht, as drede and schamefulness, gerris a þersone cast doune the hede, and luke to the erde, fa dois the stelin hat the Knycht cast doune his eyne; and rycht as the stelyn hat kepis the knychtis hede, quhilk is the hyast membre, and maist principale of his þersone, fa kepis drede of schame the Knychtis honour, that is the hyast poynt of his ordre, and maist principale poynt of all. The quhilk drede of schame suld haue in it fyve wittis to kepe, that throu nane of thai suld dishonour cum, and that the noblesse of his curage suld defend thai fyve wittis, that neuer throu thame euill na wikkitnesse cum.

Item, Haubergeone is gevin to the Knycht, in takenyng of castell, to kepe him fra his inmyes, that is, euill vicis; ffor rycht as a castell is wallit all about with stanis togedir junyt, to kepe Knycht fra his fais, rycht fa is the haubert to kepe him rycht fa fra his fais that ar vicis and defaultis, till his maist noble Ordre of Kychthede, the quhilk is maid of mony fyndry pecis as of maillis.

Item, Leg-harnais is gevin the Knycht, that his leggis and fete were seker to passe in the wayes and stretis, and kepe thame, that na robbouris, na thevis, na murderaris, vmbesett the wayes to reve na strouble lele merchandis, na labouraris, men of kirk, na pilgrimys, that passis in the contree for the commone prouffit of the Realme: And in sik keping he

fuld be garnyft in his armouris and his wapnis, that he mycht do feathe and tak nane.

Item, Thare is gevin him Maiffe, that is to fay Pollax, in takenyng that he is officere ryale; and that gif ony man difobeyis till his wand, that he lay that maiffe on thame to hald the Kingis rychtis on fut.

Alffa, Spuris ar gevin him, in significaunce that rycht as fpuris fpedis the horfe to ryn fast, and befy in tyme of nede, quhen his inmyes cummys nere, rycht fa fuld Knycht in tyme of nede be befy quhen the King or his Contree is ourefett with lourdanis and revaris or tray-touris or other wikkit misdoaris, fa that he flepe nocht his time, bot be befy and diligent in the commone prouffit. Of the fuerd we haue fpoken of before, in quhat takenyng and significacioun it is gevin.

Item, The quhip is gevin to the Knycht in his hand, quhen he is on horfe, to that significacioun, that he fuld stand aw and be obedient till his Lord; ffor difobeifaunce vndoys the Knycht and brekis his Ordre, that all his offpring will forthink: as for the inobedience of Adam, all his offpring was punyft.

Item, Gorgelin is gevin him, in takenyng that thare fuld nouthir enter na iffe throu his gorge thing that fuld be villanie, na lak thing to the honour of the Ordre; as to be at bidding of his lord, but difobeyfaunce, and but murmur do his lordis commandementis; and nouthir do, na consent, to trefone or guille, barate, na trechery, vnleatee, na othir vice, that may cum throu word na thocht be the gorge outward; na exceffe of glutony, drunkynneffe, na othir myfterperaunce throu the gorge inward. And thus the gorgelyn fuld kepe the Knychtis gorge.

Item, Maiffe is gevin him, that betakenis strenth and force of curage, the quhilk maiffe is lyknyt till a falfe fterap, quhilk ftrykis on all fydis, apon all kynde of harnais; fa dois force of curage, it ftrykis on all fydis, and defendis the honour of Knychthede agayne all viciis, and enforcis vertues.

Item, Thare is gevin to the Knycht his lytill fchort Suerd, that fum callis Mifericorde, in signifyand that quhen he has implyde his fpere, his lang fuerde, his polax, his falfe fterap, and his falow be fa nere

him that he may nocht help himself with nane of thay, than it is gude at schort strakis; and it is callit outhir Schort Suerd or Mifericord; for cause that a Knycht fuld nocht all traift in his armour na wapnis, bot in his awin vertu, and in him that maid him, and in his mercj; and traift that throu his help, quhen all wapnis are faillit, that he fall faue his honour and bring him fra the perile of dede and dishonour.

Item, Schelde or targe is gevin to the Knycht in signifiunce that as office of schelde is to be the targe betuix the Knycht and the strakis, so fuld the Knycht be betuix the Prince or his Lorde and the strakis; as the schelde refflais the strakis before the Knycht, so fuld the Knycht before his lorde, kepe strakis fra him. And as schelde is couplit to the Knychtis brest, thare his hert is, so fuld the Knycht be till his lord bound in lautee as till his awin hert, and is a myd moyen betuix him and his peple.

Gloues of plate ar gevin to the Knycht in takenyng, that as thai kepe his handis fra strakis and woundis and manglyng, throu the quhilkis the body mycht be tynt, so fuld he kepe his handis, that he give na faith, na athe, na mak nane condicioune na obligacioune agayn his Lord, for than war he vndone; and as Knycht listis his wapnis mare feurely and traitly, that his handis ar enarmyt, so fuld he list mare feurely to God Almichtj, that he be enarmyt, that his handis wirk na misgouernance in taking of wrangwise gudis; na strykyng of vnlefull perfonis; na making of vnlefull condiciouns, and vnlefull touchyngis; na put his handis in vnlefull plaeis.

The Sadill that he rydis in, betakenis fekernes, that he be nocht lychtly put by his purpose, so kepis the sadill him, that he be nocht lychtly put fra his hors; for quhen he war doune strykyng than war his honour lawe. And rycht as he is ferme and feker in his fete, so fuld he be ferme and feker in his curage, in justice, lautee, noblesse, veritee, and charitee; for throw feuretee of a gude hardy knycht mony gude dedis ar done, throu gude hardy men of armes, and mony cowartis ar declarit, quhen hardy men ar approuit, van-

touris and vayn glorious men, that dar nocht be fene quhare the hardy and worthy knychtis apperis in worthynes in bataill place, and thare fortune enforfis hardynesfe. And as the fadill, with the grathe that langis it, haldis him ferme, that he movis nocht for na flrake of fpere of inymy, fa fuld forfe of curage kepe him, that he move neuer again gude faith na refone, and bow nocht with vice agayn vertu. And as the hors beris grete charge of the armyt Knycht, and fadill and harnais, fa beris the Knycht, be vertu of his Ordre, grete charge, the quhilk he fuld nocht lychtly be movit fra. And as he is fett apon a hie fadill, aboue a hie courfour, fa fuld his curage be hie to defend the rycht, and manetene the poyntis of his maift hie and noble temporale Ordre.

And tharfore is Courfer gevin him or Deftrere, to betakyn nobleffe and licht of curage, that Knycht fuld haue aboue all othir peple, fen he has bathe maift hie and noble order, and fyne maift noble habilliamment of armoure, and fyne maift hie and noble hors ; fa fulde he haue maift hie and noble curage, with force to paffe all otheris in vailliance of armes and honoure, and to be fene aboue all his men, and mare fere of, fa that men that had nede of his help fuld fe him of fere, to draw till him for help.

Item, his Courfere or deftryere has Bridill gevin till him, with irne bytt in the mouth, and reynis in the Knychtis hand, fa that the Knycht may refreyne the hors, that he pas nocht away with him. And that ilyn bitt in mouth betakenis, that he fuld refrenge his mouth fra bathe euill vicioufe fpeeche and euill thouchtis. And be the reynis is betakenit, that he fuld hald his handis undefoulit, or fylit with oure vilaynoufe dedis, or that he be oure large to geve till othir that he haue nede him felf, and that he be nocht fa lycht of ftriking with his handis that thare be na difcrecione in his dedis, and that be thai reynis he fuld be led with pure folk that war nede beftad of help, quhare thane nedis war to trauaile to help thame ; and that he war nocht oure narow na nedy that he had lak tharethrou, nocht to fpere his gude and fpend his honour ; and that he be of handis hardy to defend him fra his fa ; and

doubte na thing, ffor oure grete doubte makkis Knychtis to haue lathe eurage.

Item, The Horfe-Hede is bundyn with ane hede-ftell of the bridill, in that kynde that he fuld do na thing, but be ordynaunce of the Knycht, that efferis till courfe of armes : and bot be refone ; and the hede of the horfe gais before, and is bundyn to do refoune, fa fuld the refone ga before all dede of armes, and other aētis honourable that he dois. And as his hede-ftele byndis his hede to refone, fa dois refone the Knycht, and kepis his worfchip. Alfua, the Knychtis hors is enournyt with harnais before and behynd, on his body, fa efferis it to Knychtis to be honourably enournyt with honourable clething, and alfa with vertues honourable. And becaufe that fum horfe ar enarmyt with flik harneis as efferis to defend thair corps fra harmes, fa fuld Knycht be enarmyt with richeffis of temporale gudis, or ellis he may nocht gudely do his worfchip, nouthir in pes na in were, and oft tymes gerris mony reueryes and wrang wynnynge be : for Clerkis fais, *Quod propter inopiam multi deliquerunt, etc.*

Item, Jakkis war ordanit to Knychtis, thai tymes of geris that war of grete folempnitee, of fylk aboue all thair harnais, that fignifyit grete trauailis that efferis till him to do ; ffor rycht as the jakkis ar aboue the hauberkis, and ordanyt nereft bathe wynd and rayn, and othir flormys, fa fuld a Knycht for the peple fufteyne all flormes and trauailis for thame, fa that all myfterfull and peeceable perfones that had myfter, fuld, throu him, haue reconfort and refuge at nede, for the honoure of noble that ordanyt that Noble Order, for that caufe to be a protectour and ane aduocate of all poore, miferable, and peeceable perfones : The quhilkis be the nobleffe and the creaeione of the Ordre, he is ordanyt to defend, manetene, and hald in thair richtis, quhen thai haue mifter, and thai be requerit : Quhilkis Knychtis fuld erar expone thame outhir to be dede, or prefonare, or woundit fcare, or he left thame but help that ar vnder thaire eure and faufgarde : Be the quhilkis poyntis of the Ordre, men may fe that Knychtis, be vertu of thair Ordre, has a grete charge, quhat of iuftice halding, quhat of thair landis gouernyng, and of thair peple maynteyning,

and of thai peceable perfonis defending, as ar kyrk men, and maidnis fra forfe and ravifyng, wedowis, and faderles and moderles barnis fra fupprifing, labouraris, merchandis, and trauallouris fra diftroubling, and all peceable perfonis fra fors and wrangwife vexacione.

Eftir this, Takyn of Armes to bere is gevin the Knycht in his fchelde, or in his cote of armes, or othir wayis, fa that he be knawin and kend in bataill be otheris; fa that gif he dois wele he fuld have honoure and worfchip, and gif he dois evill he fuld haue difhonoure and difworehip, and fik as efferis till ane inymy of the Ordre of Knychthede: for gif he be vailliaunt and hardy in bataill; or he be feigned, flak, and coward, and flee fra his lorde in bataill.

Item, Baneris ar gevyn, bot that is bot to Kingis, and Princis, Erllis, Dukkis, Marquis, Vavaflouris, Barones, and Knychtis Banneroll; And thus quhen a Baroun Banneroll has mony Knychtis vnder him, thai aw to diffend thaire lordis landis, and his lyf, and his honoure: ffor the honoure of Knychthede ftandis in that, that he be lufit, lovit, prifit, honourit, and doubtit, with the prince, lordis, and peple of the realme; ffor the honoure of lordis and princis ftandis in the pluralitee of mony worfchipfull and honourable Knychtis: And as Knychtis of honoure ar honourde with princis, lordis, and peple, for hardynesse, noble curage, vertu, and worthynesse, that thai haue wonyn with thair princis, lordis, and maifteris honoure in thair 3outhede; rycht fa ar vnworthi cowardis, full of trefone and falsehede, barate and trechery, and othir vicioufe lyf, fuld be baldyn as difhonourit, and vnworthy to be among thame that ar honourable in the faid Order, and mare to be blamyt na othir lawlyar folk, fuppoſe thai had done mys.



SEPTIMUM CAPITULUM.

HERE SPERIS THE DOCTOURE OF GUDE CUSTOMES THAT EFFERIS TO
KNYCHTHEDE.

AND, first, he sais that Nobleſſe of curage has ehofyn Knychtis of honour to be aboue the ſmall peple, and the ſmall peple to be at thair ſeruice and gouernement. Than ſuld Nobleſſe and gude cuſtumes be intill all noble knyechtis, be vertu of thair Ordre; ffor nobleſſe of Knychthede cummys neuer to man of gude evin rychtwiſely na honourably, bot it be throu nobleſſe of curage; ffor but nobleſſe of curage it may neuer cum to that hie degree of honoure, and but electionn of vertu, and gude cuſtumes and thewis; and thus on nede force it behufis the Knycht, or he cum to that hye worſchip and eſtate, worthily but vſurpacione, that he be knawin full of gude vertues, gude cuſtumes, and gude thewis in gouernance. And fyrſt and formaſt, all Knycht or he tak Ordre ſuld know all the Seven Vertues, and thair branchis; that is to ſay, the four Vertues Cardinale, and the thre Vertues Theological. The thre Theological is Faith, Gude Hope, and Cheretec, as we haue before touchit. The four Cardinale Vertues ar Juſtice, Temperance, Fors, and Prudence.

And firſt and formaſt, a Knycht bot he be of gude Faith, all is for nocht that he dois; ffor he may neuer haue othir vertewe na gude cuſtumes; ffor but faith all is bot ſyn that euer man dois: ffor be faith men has all gude knowlage and vnderſtanding of God and his haly Sanctis; and but faith man is wer na nocht; ffor be oure faith we haue fight ſpirituale of hevin and hell, and all Goddis workis, viſibilis and inviſibilis. And be

Faith men has Esperaunce, Cheritee, and Leautee, and ar servitouris to Veritee, and fault of Faith myffaris all thir thingis. Knychtis be gude ancien cultumes was wont to ga in the Haly Land, to defend and manetene the Cristyn Faith, fechtand aganis the inymyes of the Croce, and was marterit : but full few now dois that. Alfua, be vertu of fayth and gude cultumes, Knychtis defendis the Clerkis and Kirkmen fra wikkit tyrane men, the quhilk aganis the faith, and for default of faith schapis thame to derob and ourethraw bathe clerkis and kirkmen, for thair tyranny and wikkitnes.

Item, Esperaunce is a noble vertu, be the quhilk Knychtis traiftis to haue the victorie in battail and in feicht. Clerkis be Esperaunce traiftis to haue the joy of hevyn, and be thair teching gerris vs trow rycht fa : but the quhilk Esperaunce, that is Gude Hope, we war all forlorne. Thairfore Esperaunce fittis well as in a Knycht, ffor be esporaunce he has mare trait in God, na in his horse, harnais, and menze ; throu esporaunce the curage of knychtis is reinforfit, and the curage of cowartis ourefett. Gude Hope gerris the knycht ourfett grete trauailis, and hard fortunes, in hope of better ay. Alfua Esperaunce gevis knychtis curage to kepe and defend citeis, castellis, and wallit townis on small evyn, and thole bathe hungir, thirst and waking, and mony grete strakis, oft tyme. And war nocht Esperaunce of gude hope Knychtis had neuer honour, ffor it is the principale instrument that gouvernis Knychthede in honoure.

Item, Knycht but Cheritee may neuer be but crueltee and euill will, quhilkis concordis neuer with the honour of Knychthede ; and thus mon Cheritee be chief in a Knycht ; ffor throu Cheritee man lufis his God atoure all thing, and, as himself his nychtbour : but the quhilk poynt is na man may be perfyte Cristyn man.

Item, A Knycht fuld haue in him grete pitee of all pure folk maleefy perfones, and of pure pryfonaris quhen he has the maistry of thame, and till haue mercy of thame for resonable finauce ; and throu cheritee men has pitee, but the quhilk charitee na Knycht mycht sustene the grete charge of Knychthede ; ffor as horse but fete may nocht bere grete chargis, fa may nocht Knychthede, but cheritee : the quhilk cheritee makis hevvy birding

lycht to bere, and grete charge soft, bathe for the vphald of honour of Knychthede, and meryt of the faule behufe.

Item, Justice is till all Knychtis nedefull, ffor Knycht but justice is but honoure; for Justice and Knychthede is fa wele acordaunt that Knycht but justice is a body but faule, for but justice may na Knychthede be; ffor Knycht injurius is inymy of justice, and castis him self out of the Ordre, the quhilk reuys him and dispis him in that cas.

Item, Prudence is a vertue als, that Knychthede may nocht be but; ffor Prudence is a knowlage that man has of all thing, bathe gude and euill, throu the quhilk he is maid inymy to euill, and frende till all gudenes; and alsa be Prudence man has knowlage of the thing that is for to cum, and that be the notice of the present tyme, as he feis the world gais: Item, Prudence can with cautelis and subtiliteis, a man can, as be the apperaunce of the thingis that he feis, eschewe perilis that ar to cum, and mend ane euill fortune apperand be vertynaffe, bathe corporalis and spiritualis. And thus know thai all tymes that is, and wes, and fal be, and puttis gouernaunce till all as efferis. The commone prouffit, and the prince, ar mekle behaldin to the worthy Knychtis, for the mony perilis that thai expose thaim in for it: and thus is Prudence ane of the maist nedefull poyntis that may be for Knychtis; worshipfull custume is in Knycht in tyme of necessitee to request of party to arme him, and defend the commone prouffit. Bot mekle mare is it honourable custume to Knychtis till vse refoun in all his dedis, and gude will and wele sett, that is the glore of Knychthede; ffor oft tymes bataillis ar mare wonnyn be grace, na be force, and be wit and subtilitee na be multitude of armyt company, as fais Macabeus to the Peple of Israell, quhen he sawe his inmyes cum on him sex tymes ma na he; “Ha! Ha! Dere Brethir, reconfort zow, and makis gude chere, and traiftis wele that God sall help vs in this houre, ffor traift nocht that grete multitude makis grete victory, bot mekle erare, grete confusione; ffor sa grete multitude mycht nocht be gouernyt togeder, ffor thay may nocht wit in the tane end, quhat the tothir dois; and a lytill misfreugle or affray makis all to flee, etc. :” And gert his peple put thame in gude estate, and prayde to God to help thame.

And thus was the bataill wonnyn throu his wit and counsaile, and confourt quhilk come of grete prudence and grace. And thus fuld all gude Princis and Lordis that wald haue thaire barnis worthy and wyfe men, and hable to the Ordre forefaid: thai fuld ger doctryne thame, instruct thame, and teche thame first in thir virtues before namyt, and specially till vse refone and justice, and gude vnderstanding of wit, and that prudence teche thame to be a frende till all gudelynes, and inymy till all wikkitnes, for be thai virtues, the vertew of prudence junys him with Knychthede, and dois it mekle honoure.

Item, Force is a grete vertu in all noble actis, and specialy agayn the Seven Dedely Synnis, quhilkis, quhen thai haue the maitry, ledis man to the paynis of hell; off the quhilk fevin synnis, Glutony is ane of the werst; forthy, that quhen a glutoun has chargit him our mekle with metis and drinkis than bringis it in Suerenesse, that he mon slepe or rest; and in his rest than desyris he Luxure; and quhen he feis that all this charge may nocht be uphaldyn but grete gudis and riches, than cummys Couatise, that settis nocht by how that gude be wonnyn bot he haue it; off the quhilk conquest cummys Ire, and Inuye, and redy Murther and slauchter, quhilkis cummys feldyn, bot that Pryde be in thair falouschip. And thus throu glutony is gaderit and assemblit all the foule company of the Seven Dedely Synnis: And thus Knychtis that haldis thir wayis, gais nocht in the hall of noblesse; Glutony makis the corps feble, and schortis the lyf, agaynis the quhilk viciis, and namely of glutonye, the worthy curage of a noble Knycht stryvis full stoutly, and wynnys the victory on him that is inymy to the noble Ordre of Knychthede. And thus be Force he feichtis agayn his inmyes throu hye noblesse of curage with help of abstinence and of temperance: And agayne Luxure feichtis Chastitie forfably, and beautee of corps, mekle etyng and drinking, quynte clething, and joly polist corps; fallate, trefoune, injure and mispryng of God, and of his Sanctis and of his mekle gloire, and no doubt the paynis of hell, na sik like thingis is agayne the Ordre of Knychthede, and all gude thewis. Perfyte Chastitee forfably feichtis aganis Lechery throu the remembrance of God and his commandementis. And to wele vnderstand the

the hye graces and gudelynes and glore of the hyaht God, quhilkis he has ordanyt for thame that lufis and honouris him, and feruis him treuly; and allua to think on the forow and difefe that ordanyt is for thame that dois the contrair, that myfpriſis his commandementis, and myſtrowis him; for to lufe him, ferue him, and honour him, that is ſa worthie to be luſtit, man has forſis and grace, with Chaſtite forſable, with ſtark curage vnvencufable, werrays and ourecummys the vice of myſordinate Lecherye, be force of curage and nobleſſe, quhilk will nocht put him in ſubjeciōne of evill thoughtis; na be oure cummyn with ſik wrechitneſs; na his hye honour lawit na defoulit, that ſa mekle charge has fuſtenyt in grete honourable actis in weris that he fuld thole his worthi curage of Knychthede be ourecummyn with vicis. For ſuppoſe he be curageous and hardy, and of corps ſtrenthy to ourecum his corporale inmyes; and nocht nobleſſe in him of forſis of curage to vencuſe and ourethrawe his inmyes ſpirituale, that is vicis; he has nocht all the verray noble poyntis, propereteis, na condiciouns of Knychthede that he fuld ſicht with; ffor noble curage of Knycht fuld alſwele ſeicht again the Deuill that is inmy of the faule as agayne man inmy to the corps.

Item, Auarice is a vice that gerris oft tymes the curage of mony noble Knycht deſcend full lawe; ffor quhy, the gredyneſſe of gude blyndis thair hye curage for glytwifneſſe of gold and of richeſſe, that it ourecummys the force that fuld vencuſis his inmy with, and makis him ſubject till ſa lawly wrechitneſſe and vnhoneſt thing, that is bot for default of forſis; that fuld be his pillare of worſchip till hald him ferme; the quhilk pillare faillis him at nede quhen nobleſſe of hye corage is ſlokit throu Cuvatife, nocht defendand thame aganis it, as the worthyneſſe of the Ordre requeris: bot tholis him to be ourecummyn and vencuſt throu cowardliſe ſpirituale, and lacheſſe of curage ſouplit throu Auarice; and changit thair curage again the nobleſſe of the Ordre: And tharefore it is a grete maugre in a realme quhare lordis and knychtis ar gredy to gudis, and couatouſe; ffor it is rute of all wikkitneſſe; ffor of it cummys wrangwiſe extorſiouns, and euill wonnyn gudis, wrangwiſe conqueſtis of landis, and ſyne ar thay faſt haldand, that na gude will part with,

bot the nede peny; and be this way thai becom bondis and subje&is to thair gudis, and varyis fra the rycht way of liberalitee that manetenis nobleffe of Cheualrye, and is inmy to the noble Ordre, to be wrechit of the gudis that God has fend thame to preue thame, and affay thair vertu with; and nocht to be hid, na hurdit. And as for remede of this, thare is a vertew callit Fortitude, that is stifnes in hert aganis vice, that will nocht falde no mare na rank stele, quhilk is fa ferme in itself, that it will nouthir bow to frende na faa, to help thame at nede, bot he be requerit and askit, and that is for the hie stifnes that is in him, of the vertu of fortitude of curage; that fa grete honour it is worthi to have for his worthynes, that he is euer redy to be at bidding of worthy dedis and honourable, quhen he is requerit. And the hyenes of his noble corage he thrawis him fra all appetite myfordinate of all vicis; as quhen a Knycht is tempt with Couatise or Auarice, that his hert is sett and enclynit to that wrechit gredynesse that is moder of all wikkitnesse, and of trayfounis, falsate, barate, trechery, manefuering; than suld he sauf his honour to have recourse to Fortitude, and thare fall he fynd na fault of help, counsale, and confort, to supplee him at nede; for he is nouthir lache na git cowart, na false hertit na negligent; bot with him fall be foundyn strenth and fors, hie curage in gudelynes, quhilk efferis wele to be fere to the noble Ordre of Knychthede; ffor throu that, a Knycht may be lorde of his curage, and be maister of himself, and ourecum all vicis. And thus suld ilke noble Knycht think on the noble King Alexander of Macedoyne, and of his liberalitee, the quhilk had fa noble a curage, that he dispist auarice and couatise; in largesse of giftis, he had euer the hand opyn till all men, alwele frende as fa; throu the quhilk renoune of fredome the fouldiouris of his inmyes that war auariciouse and couatouse, come fra thame till hym, and gert his company grow, and euermare and mare he conquest, and euermare and mare delt till his men; and thus, throu his renoune of liberalitee and dispising of the vice of auarice, with othir vertues of nobleffe of fortitude, he come to the honour of Conqueroure of all the World. Quhairfore, all nobil Knychtis suld euer think on vertues of nobleffe and of largesse, and despise auarice and couatise; that he be nocht

subject till vnworthy perfounis, na wyrk nane vnworthy dedis; na think to mak nane vnworthy conquestis throu auarice, the quhilk offeris nocht to noble and worthy Ordre of Knychthede—*Accydo est male.*

Suerens is a vice quhilk makis a man to hate all gudelynes and to lufe all viciousnes. Be the quhilk vice, thare is ma folk condampnyt na be ony othir vice in this warlde be takenis and signis may be perfault; and be the contrair, that is wilfulnes in gudelynes to do gude werkis, men may knawe the takenis of a man that sal be favit fra dampnacioune better, and mare clerely, na be ony vertuouse condicione that man may haue; and thus, quha will ourecum and venge Suerenessè, he mon nedely begyn at gude, and fortitude of curage, throu the quhilk he ourecummis the inclinacioune of Suerenes that mannis flesh is inclynit to, be the syn of Adam, our held fader, quhilk of the erde takis inclinacioune mare to sleuth na to diligence, and mare till euill na to gude; ffor sleuth and leithfulnèssè drawis efter it dule and displeaunce of othir mennis gude auentures, and is blythe of thar myffortunys: and quhare thai haue euill, thai wald it war wer, and thus has he ay difese; ffor he has difese and dule of thair gude, and fyne he has difese and dule of that, that thai haue nocht sa mekle euill as he wald; the quhilk puttis thame in ire and in passioune doloroufe contynualy, bathe in body and faule; and therefore, thou Knycht that wald venge that vice of sleuth, pray to God to graunt thé force in curage of diligence aganis that vice of sleuth, that thou may ourethrawe him, and halde him at vnder; and think how that our Lord God, quhen he gevis till othir men ony grace or gudelynes for thair gude meritis, he takis nocht fra thé to give thame, na he gevis thame nocht all the gudis that he has to geve; bot that he has yneuch bathe to geve thé and otheris, that makis him gude cause; of the quhilk he gevis vs ane example in the Ewangel, sayand, *Amice, non facio tibi injuriam*, That is to say, Quhen the vignerones labouraris had wroucht all the day, fra the morne early till nycht, and otheris began at the Evyn-fang tyme, and wroucht rycht sa to the nycht; and the Lord of the wynis gave thame y-lyke feis for thair day werk; and thai that had wrocht fra the morne airly murmurit the Lord, sayand, He was vnruchtwise, that gave thame almeikle that began at Evyn-fang tyme as to



thame that began at morne airly : and he anfuered, That he did thame na wrang, quhen he departit his awin gude at his awin will, and payde tham all that he hecht thame ; quharefore thai had na caufe to murmur him, na to haue nane envy at thair nychtbouris, as faid is.

Orgueille, that is callit Pryde, thinkis na man pere till him, and is a grete vice ; ffor he wald na man war fa gude na fa worthy as he, and had leuer be him allane, na in ony company that him thocht na pere till him. And Humilitee and Fortitude are twa vertues that lufis evynlynnes, and fa ar thai aganis Pride ; and, tharefore, gif a proud, hichty, bautane Knycht may nocht ftanche his awin pride, call till Mekenes and Fortitude ; ffor mekenesse withoutyn ftedefastnes may nocht gaynftand pryde ; ffor quhen thai twa ar togidder, than may thai wele gaynftand pryde ; na pryde may neuer be vencuft, but mekenesse and ftedefastnes of fortitude ; ffor kyndely thing is, that quhen a gong King is fett on his hye horfe, he is proud and hautane, but fyne cummys fortitude of humilitee, with grete ftedefast mynde, thinkand how he fuld haue pryde in his hert, quhen he rememberis of all the poyntis of his Ordre, and quhy he is maid Knycht. Bot quhat is the pryde of a proud haultane man worth, quhen he can nocht remembre of the poyntis that God may fone lawe him with ? ffor thare is na man fa proud and full of orgueill, bot and he had bene difconfyte and ourecumyn in bataill place and vencuft, bot he fuld be full meke ; and that fallis oftymes amang Knychtis of honoure : for quhy ? the fors of ane othir mannis corps has ftrykyn doune the pryde of his curage : And thus fen fors corporale in a ftrange perfone has lawit his pryde, it war lyke that fors of humilitee fpirituale, that is fer mare vertuoufe, fuld in his awin perfone ourecum pryde ; fen the tane is fpirituale nobleffe, and the tothir corporale.

Item, Envy is a vice that is not agreable to God, na iuffice, na charitee, na to largeffe, the quibilk pertenis to the Ordre of Knychthede, and thus quhen ony Knycht has his hert failit, and his curage lawlyit, that he may no mare folow the actis of nobleffe, na dedis of were, for faulte of ftrenth of curage that is failit in him, na has nocht in him, Iuffice, Charitee, na Largeffe, fyk men dois injure to thair Ordre of Knychthede,

that gerris mony Knychtis be enuius of othir mennis gude fortune, and thai ar fuere and lythir to trauaile thame to wyn honoure in armes, the quhilk bringis the richeffis; for euer efter honour thare cummys rycheffle, and thai that ar thus enuioufe takis fra othir men the gude that is nocht, na may nocht be thairis, ffor thai wald pres thame to reve thame thair honoure, quhilk, quhen thai had gert thame tyme, throu murmuracioune and enuioufe langage of bakbyting, that honour that thai tak fra thame, may nocht cum to thamefelf; and be fyk Enuy he dois mony thingis that ar difcordant till his Ordre.

Item, Ire is a ftroublance of curage, and of gude mynde, and gude will, and diftunis a mannis curage to vengeance; and thus, quha fa lykis to fett remede in this vice of Ire, he mon haue recourfe to forfe of corage; that is, the lord and maifter of mannis mynde and his paffions, and fyne feke to Pacience and to Charitee, the quhilkis ar cheif of counfale to Knychthede, and with temperaunce, mefe his mynd and bryng his hert to fobirnes; and thir Vertues ay bringis allegeaunce of the grete paynis and trauailis that Ire has movit in mannis hert: and in famekle as the ire is the mare, in famekle fuld force of curage of nobleffe of Knychthede be the flarkare to ourecum the vnrefonable paffions of ire, the quhilkis cummis ay of euill, and dois bot euill, ffor the ire of man makis nocht man to haue mare rycht anent Godwart; bot man fuld be armyt with gude will, foberneffe, humilitee, and pacience, charitee and abftinence, and fyne cummys iuftice, and bringis wifedome with him, and annoblis the Ordre of Knychthede fere mare na it was before, and thus we haue that aganis all viciis of the Seven Dedely Synnis: The vertu of Force, with help of thir othir counfalouris that we haue here before namyt, is fouerane remede aganis thame.

And now is it fpedefull that we fe quhat is the vertu of Temperaunce, and quhat it is nedefull and behouefull till: And as to that, the Doctour fais, That Temperaunce is a vertu quhilk haldis him euer in the mydwarde betuene twa viciis, that is to fay, betuene oure lytill and oure mekle, and thus techis temperance a man to kepe the mydwarde, ffor vertu is ay in the mydwarde: ffor man that has na mefure in himfelf,

quhen he dois outhir till the hye or to the law, thare wantis discrecion of temperaunce and mesure. (the quhilk is nedefull to be in Knychthede), ffor quhen Knycht knawis nocht his quantiteis of his mesure in all his dedis, his honoure is in were: ffor he fuld be temperit in largesse, that he be nouthir fule large na oure wrechit; in hardinesse, that he be nocht fule hardy na oure cowart; in etyng and drinking that he be nocht glutone, na gormand, na flut, na flutheroune, na zit dronkynsum; na that he hunger nocht himself for wrechitnes; in his speche that he haue nocht our mony wordis, na that he be nocht oure bestely, na our blate, that he haue na langage, na collacione in tyme quhen it efferis; alsua in his clething that he excede nocht, na that he be nocht oure wrechit: And thus in all thing to hald mesure is temperaunce: And schortly to say, it is the reugle of all wisedome, and but it na Knycht may well gouerne his Ordre, na neuer fall men fynd temperance bot with wisedome and with vertu.

Item, Gude custume and vſage is till Knychtis to here every day the Messe, quhare euer he be, gif it may gudely be gottyn, and gif ony preching or teching of clerkis, or wyſe men be proponyt, he fuld be redy euer to here the Word of God, and euer be redy till honoure, anourne, and pray to God, and to lufe him, serue him, honoure him, and obeye him in all place, atour all thing; and in all his dedis, haue euer his hert on him, and euer think on the Passioun of Crist, and on his awin dede, that he mon anyſs dee, and think on the schortnes and the wrechitnes of this world, and of the paynis of Hell, and of the grete joyis and glore celeſtiall of Hevyn; And euer ask him of his grace that hye glore of Paradise, and traistis wele that he that takis mare plesaunce in haukis and houndis, deliciouſs metis, joly clethingis, fair women, gude wynis and spicis, lycht wordis with negligence of Goddis seruice, and lycht lying and despising of Goddis pure peple, and of the lawis of God and man, fyk Knychtis ar nocht worthy Knychtis, bot erar diſpifaris of the Ordre, and inymyes to Knychthede; ffor sum trowis in wichecraftis, as in meting of bestis, or in fleyng of foulis with thame or agayne thaim, or on rycht hand, or on left hand, fayand, the rycht fyde

gais aganis him, and the left fyde gais with him : And fayand, That all sik folyis efferis nocht to wiledome, refone, na diferecioune, na to gude faith. Bot it as foly of fulis that grevis God, and caftis men of Goddis grace, and gerris thair inmyes oft tymes be maifteris of thame, quhen thai will nocht tak documentis of gude teching, na gude thewis to reugle thair dedis, and mare has traitt in thair fretis and folyis, na in the faith of God Almychty. And tharfor, thai that vis thir folyis, and levis the Vertues before faid of Fayth, Gude Hope, and Charitee, Humilitee, Largeffe and Lawtee, and nobilneffe of Forfe of eurage, to gaynftand all thir vnworthy fantafyes, he is nocht worthy to bere that hye, worthy, and noble Ordre of Knychthede that dois thus ; ffor fum Knycht has fyk cuftumes to trow, quhen euer he feis a nakit womman in the mornyng, he fall nocht do his prouffit na honoure that day, na quhen he feis a womman kemmand hir hede nakit in the mornyng, he fall nocht have honour in armes that day ; and this is a falle vnworthy treuth, ffor a juge that kepis the lawis that he is ordanyt to kepe, dois wele his office. Sa dois a Knycht quhen he vis refone and diferecioune, and kepis fayth and lawtee with all the laue of Vertues of nobleffe, than is he worthy Knycht, and kepis wele his Ordre : Bot a Knycht that wyrkis eftir gone fretis, that we have here fum part namyt, and otheris, and levis the ordre of gude vertues and gude thewis, he is dois evin as a juge that levis gude and futhfaft witneffis led in a caufe before him, and jugis agayn gude fayth, be the chirmyng of foulis, or be the berking of doggis, and fyk lyke thing ; and thus Knycht fuld be ferme in the faithe, nocht variand, na fuld nocht traitt in sik fretis, na wicheraft ; and leue the verray faith of God, ffor all fyk thingis are bot janglyng of fendis, that fleis in the ayre, that temptis Criflyn folk, to ger them vary fra the rycht faith to drawe thame to thair condampnacione.

Item, Till Knychthede efferis, principally to be amorousse of the commone prouffit, and of the commouns ; ffor quhy ? be the commouns, and for the commone prouffit Knychthede was foundyn, ftablyft, and ordanyt, than fuld Knychtis be curius of thair prouffit, be refone ; ffor gude refone gevis, that all Princeis, Lordis, and Knychtis fpecialy, fulde be mare curius of the commoun prouffit, na of thair awin propre gudis ; ffor quhy ? it is mare nedefull and mare fpedefull, and grettar and mare neceffair, ffor the com-

moun prouffit riches bathe Prince and Peple, and gude propre gudis, bot a persone proprely, and mare gude, is to be bathe riche, Prince and Peple, na he allane, and nocht his peple.


Item, To Knycht efferis to speke fobirly and wifely, and curtafly; and to be allsua nobly cled in diuerfs clethingis, and hononrable, fair horfe, fair harnais, in the hanting of weris, and gouernaunce that he has: till hald alsua gude houe, eftir his power and estate, till haue honest housing; and treuly Curtail and Knychthede fuld neuer part company; ffor foule and vilaynouse speche fylis the mouth of a noble Knycht, and fa dois it of all persone of estate; hamelynes and gude specialitee of acyquytance with gude folk, worthy and honest, is wele accordant to Knychthede.

Item, Lautee, Veritee, Justice, Humilitee, Charitee, Largeffe, Hardyneffe, Prowesse, with Forfe in curage and nobleffe, Pitee, Honestee, Drede, Schame, with othir fyk like Vertues, and otheris that we haue before namyt, appertenis wele to be in company with the noble Ordre; and rycht as we say, That in God is all vertu, all nobleffe, and all gudelynes, fa fuld all Knychtis, Lordis, and Princis, folow at all thair gudely powere the fustteppis of thair ledare, lord, and techour, Jhesu Crist, quhilk all his werkis that he wrocht was all to geve us gude instructioun to gouerne vs in fyklike maner. And all the writtis that euer was writtin for our documentis and teching, for the teching of the keping of horfe and harnais and wapinis, is nocht anerly the instructioun of Knychthede till his barnis and otheris that he fuld teche vnder him: bot the gude custumes, gude instructiounes in vertues, and gude enfamples of gude godlyke gouernaunce, efter all the form and maner before said, fuld be the gouernaunce of Knychtis, first in thameself, and fyne teche till otheris; ffor he that better techis his horfe na his barnis, he gais nocht the rycht gate to teche the Ordre.



OCTAUM CAPITULUM.

HERE DECLARIS THE DOCTOUR THE HONOURIS THAT SULD BE DONE TO THE
NOBLE ORDRE OF KNYCHTHEDE.

OD himself ordanyt Knychthede, and honourit it, and honouris it, and alsua all the peple honouris Knychthede ; and as is recountit be the Lawis, Knychthede is honourit abuse all Ordre that euer was next Presthede, as maist honourable ordre and office that is or wes, and aboue all statis, fauffand the Haly Ordre and Office that sacrifyis the body of God, the haly Sacrament of the Altare, with the otheris Sacramentis of the Haly Kirk. And the said Ordre of Knychthede is rycht necessair to the gouernaunce of the world, as is before said, in syndry placis ; and tharefore, before all temporale ordre, Knychthede suld be honourit be mony refouns, with all maner of peple ; ffor and Emperouris Kingis and Princis had nocht annex to thame the Ordre of Knychthede, with the vertues and propereteis, and nobiliteis, langand to the said Ordre, thaj war nocht worthy to be Emperouris, Kingis, na Princis : ffor suppoſe the Office be gretare, the Ordre is y-lyke ane in Kingis and in Knychtis, as Presthede is y-lyke of degree, bathe in Pape, Cardynale, and Patriarche, alsmeikle is it in a symple preſte : and ſa is it in Kingis and Princis knychthede, in regarde of symple Knychtis, suppoſe the Office be mare grete ; tharefore aucht thai till honoure the Office and Ordre of Knychthede, bathe Emperouris, Kingis, Princis, and Barouns ; ffor quhan thai do nocht honoure to the said Ordre, thai do diſhonour to thameſelf ; ffor the Knychtis gerris the grete Lordis,

Princis, and Barouns be honourit aboue the fmall peple, and than fuld thai again do honour to the said Ordre, and honour thame abufe the peple.

Item, All Knychtis ar free be thair Ordre, ffor Knychthede and fredome acordis togeder rycht wele to the ryale magestee and lordschip; and, therefore, sen Knychthede is ordanyt for the manetenyng, defending, and vp halding of Emperouris and Kingis, Princis, Barouns, and all Commouns and fmall peple, than is it grete refone that thai all fuld defend, manetene, and vphalde the honour of Knychthede, and all Knychtis. And to the honour of Knychthede it appertenis, that he be in honoure haldyn, and that he be lufit for his gudelynes; and that he be doubtit for his prowesse and hardynesse; and that he be lovit for his noble dedis of worthynes; and that he be hamely for his lawlynes, and hichty in tyme: And becaufe he is of the felf ordre that Kingis ar of, he fuld be haldin of counsale to Kingis and of grete Princis; and becaufe that he is of the natur of all mankynde, and enelynit to viciis, he is the mare worthy and honourable that he has force of noble curage to abstene him tharefra: And, therefore, fuld a Knycht dispise all viciis, and lufe all vertues; ffor the quhilkis, all Knychtis ar honourit, and nocht for othir caufe; and all Prince, King, Lord, or Barone, that honouris Knychthede, outhir in court or in counsale, in houe or in femblee, he honouris himself: And alsua, quha honouris thame in gouvernement of bataill, honouris himself; and alsua, all Lord, that of a wife Knycht makis him a seruand, delyueris his honour in the handis of nobleffe of gude curage; and quhat Lord or Prince that encreseis the honoure of a wife Knycht in his seruice, or multiplyis it, encreffis and multiplyis his awin honour; and quhat euer Lord that manetenys Knycht that is in office, ordanyt till him, and enforfis him in his office, he enforfis him felf and his lordschip; and Lord, that is bathe Prince and Knycht, has grete affinitee, and lufe and frendschip to Knychthede, and grete company fuld haue thar with: And gif he requeris of foly and euill maner of trefy, ony Knychtis wyf till encline hir to wikkitnes, he exceedis the honoure of Knychthede; na git alfa a Knychtis wyf that has

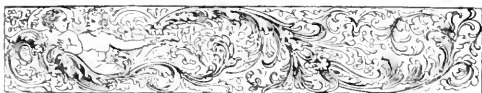
barnis vnlauffull of villaine generacione, dois lytill honour to the Ordre of Knychthede, that feho is honourit throu; bot feho destroyis ande puttis to nocht the noble lignie and confraternitee of Knychthede. And quhat Knycht that has his barnis in matrimonye with ony villaine womman, he dois lytill honour to the noble Ordre of Knychthede, na to the band of gentrife: And fen it is fa that nobleffe and gentilleffe ar of tenderneffe and frendfchip to Knychthede, and to the honour of Knychthede, and of his Lady be the honourit band of mariage; and the contrair is destrucciōne of Knychthede. Thus gif noblis and gentill men that ar na Knychtis, and has bot honour and worfchip of thair awin birth and natiuitee, ar oblist naturally to honour of Nobleffe and Knychthede be the vertu of gentrife that thai ar natyf till, than mekle mare ar Knychtis behaldyn to the honoure and worfchip of Knychthede, quhilkis be thair ordre thai ar bundyn to; ffor in that that thai do honoure to thair Ordre, thai do honoure to thame felf: For all Knycht is oblist at all powere to honour his perfone; first to be wele cled in his perfone, fyne to be wele horffit, and fyne wele enarmyt and harnest in his habilliamēt, and alſua aw nobily to be feruit of noble perfons: that is to ſay, perfouns vertuouſe, ſen all nobleneſſe preſupponis vertu. But git mekle mare but comparifone is he behaldyn till honoure him ſelf with nobleſſe of curage; ffor the quhilk nobleſſe of curage he beris that hye and noble Ordre of Knychthede, the quhilk alſua is defoulit and diſhonourit quhen a Knycht levis vertu of curage, and takis him falſe cogitaciouns of trayfouns, ref and rape, murder and thift, and puttis out of his curage, and ſlokis all the ſaid vertues of nobleſſe, as Juſtice, Temperance, Fors, and Prudence with Faith, Gude Hope, and Charitee, Liberalitee and Lautee, with otheris before namyt, appertenand to the maiſt noble Ordre: And thus, Knycht that diſhonouris ane Knycht his fader in Knychthede, is nocht worthy to be honourit, ffor gif he war honourit ſen he diſhonouris his awin Ordre, mekle wrang war than done to the noble Ordre, to do honour till him that diſhonouris him ſelf and his Ordre; ffor quha may better honoure or diſhonoure the Ordre na thai that are of the Ordre, and berand the Ordre:

and thus fen Knycht has in his hert a noble duelling place for the vertues and nobleſſe of curage, that fuld gouerne and manetene Knychthede, kepe well that caſtell place and duelling, that it be nocht oure ſett na ſegit with vicis, than mekle honour and reuerence is worthi to be done till him for his mekle worſchip and nobleſſe; and the mare that Knychthede be aſſemblyt with hie Princehede or hye Lordſchip, the mare is the Knycht behaldyn till honoure his Nobile Ordre, and mare obliſt to manetene his Knychthede with worſchip: At the reuerence, honour, luſe, loving, ſeruice, and doubting of Almychty God, oure gloriouſe Saluioure, and of his dere and gloriouſe Moder and Virgyne oure ſuete Lady Marye, and all the Haly Court of Hevin. IN NOMINE PATRIS, ET FILIJ, ET SPIRITUS SANCTI, AMEN.

Explicit Ordre de Chevalrie.

HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE.

Appendix.



No. I.

EXTRACTS

FROM

The Buke of the Law of Armys.

Gracia Domini nostri Ihesu Christi, et caritas Dei, et communicacio Sancti Spiritus Fol. 1.
sit semper cum omnibus nobis in Christo Ihesu Domino nostro. Amen.

HERE begynnys the Buke callit THE BUKE OF THE LAW OF ARMYS, the quhilk was compilte be a notable man, Doctour in Decreis, callit BONNET, PRIoure OF SALLON; the quhilk, quhen it was maid, callit it The Fleur of Bataillis, or the Tree; into the quhilk Buke thare falbe foure partis efter as the Rubryis schawis. The First part falbe, Of the Tribulacioun of the Kirk before the Natiuitee of Chrifte. The Secund party falbe, Of the Tribulaciouns and Destruccioun of the Four Principle Realmes gretteft of the Warld, &c. The Thrid falbe, Of Bataillis in generale. The Ferde, Of Bataillis in specialitee.

HERE BEGYNNS THE RUBRYIS OF THE FIRST PARTY, ETC., BE THE QUHILKIS MEN MAY BETTER KNAW THE PROCESSE OF THE SAID BUKE, AND OF EUERY CHAPTERE SPECIALY.

In the First Chapter he speris, Quhat thing is Bataill?	-	i
The Second Chapter is, Quhare was first foundyn Bataill?	-	ii

The Third is, Of the tribulacions of the Kirk by passit,	-	iiij
The Ferde is, Of the first Angel,	- - -	iiij
The Fyft is, Of the tother Angel,	- - -	v
The Expoficioun apoun the tothir party of the Vifoun of Sanct		
Johne,	- - - - -	vj
The thrid Angel,	- - - - -	vij
The ferde Angel,	- - - - -	vij
The fyft Angel,	- - - - -	ix
And 3it fpekis he mare furtherly of the Vifoun,	- -	x

Expliciunt Rubrice Prime Partis, etc.

Sequitur Prologus in breuibus.

Here folowis the Proloug of the faid Buke, in termis, as the forenamyt DOCTOURE BONNET, Prioure of Sallon, maid his first Intitulacioun and Prohemium : And fyne efter fall folowe the principale parties of the Buke forenamyt, Translatit be me GILBERT OF THE HAYE KNYCHT, Maister in Arte, and Bachilere in Decreis, Chaumerlayn vmquhile to the maist worthy King Charles of Fraunce, at the request of ane hye and mychtie Prince and worthy Lord, WILLIAME ERLE OF ORKNAY AND OF CATHNES, Lord Synclere, and Chancelare of Scotland, in his Castell of Rosselyn, the 3ere of our Lord a thowfand four hundreth fyfty and fex.

PROLOGUS.

To the haly Croune of Fraunce, in the quhilk this day regnys CHARLES THE SEXT of that name, the quhilk is lufit and redoubtit oure all the warld be the ordynaunce of God ; till him be gevin honoure, lofe, and glore, abune all erdely Lordschippis : Maist hye Prince I am callit, be my richt name, BONNET PRIOUR OF SALLON, Doctoure in Decreis. The quhilk I haue had mony finale thoughtis and gude will to mak sum

Buke ; Firſt, in the honoure of God, and of his ſuete Moder, and of
 your hye Lordſchip. And the reſouns quhy I haue vndertane to mak
 this Buke ar gude yneuch, as femys me. And Firſt and formaſt, for
 quhy? That the ſtate of Haly Kirk is in ſik tribulacioun that bot gif
 God oure Lorde ſet ſum gude remede, the quhilk was wont till mak
 gude cheuiſaunce and gude end, in that mater be the Brether of the
 faith, auentureris of the Chriſtin Faith, I can ſe be na way that it
 may wele be, bot gif thare be ſum gudely way of acordaunce fundyn and
 ſone. The Secund cauſe is and reſoun, For I ſe all Criſtyndome ſa grevit,
 and ſtroublit of weris, diſcenſiouns, thiftis, and reueryis, haterentis, and
 enyves, that men kennys almaiſt na realme in Criſtyndome bot it is in
 were. Thrid reſone is, for quhy? That the land of Provence, of quhilk I
 am borne and vp brocht, is ſa turnyt now for the renewing of new Lord-
 ſchip, and for diuerſe opyniouns that ar amang Lordis and the Communi-
 teis, that with grete payne may any wyfe man here it be reherſit, the
 mekle forowe that the Commouns ſuſtenis for ſik debatis. The Ferde
 reſoun, for quhy? That mony notable Clerkis, the quhilkis wenys thai
 vnderſtand wele the gloſyng of ancien Prophecies, ſais, that it ſulde be ane
 of the bie lignie of Fraunce, the quhilk ſuld ſett remede in all this thingis,
 and put this trauailland world in pes and reſt, that now is put in grete
 peſtilence. And for this cauſe my curage has gevin me to mak ſum
 newing of thing till enfourme your ſouthede of mony ſyndry knaulagis of
 Haly wrytt, ſa that your curage ſuld be movit the mare to help to ſett
 remede in the Haly Criſtyn faith, the quhilk is in poynt of perifiſg, and
 geve it focour ; and to geve you corage for to do in ſik manere, that the
 Prophecyes, the quhilkis are preſumyt to be vnderſtandin in your perſone
 maiſt worthy, be verifyt in your maiſt noble and worthy Princehede, throu
 your notable and haly werkis : And forthy, I mak your Hienes hertly
 requett and ſupplicacioun, that nathing that I ſall put in this Buke, ge
 diſpriſe, na lichtly, ffor all that I here ſay takis foundement of Haly Writt,
 and of the Decreis and Lawis Cannon and Ciuile, and Philoſophy Naturale,
 that is Natural Reſoun. The quhilk Buke ſal be callit **THE FLOURE OF
 BATAILLIS, OR THE TREE** : And ſyne mon I pas to my werk ; and
 therefore is thare cummyn to me ſik ane ymaginacioun, that I will ger

mak a Tree, the quhilk fall bere bot fruyte of sorowe; as men may se, that all the perfecuciouns of the Kirk and Contreis beris bot fruyte of dule and diseise; departit in Four Partis, as is before said, on the quhilkis Four Partis the diuisioun of oure Buke shal be foundit, etc.

EXPLICIT PROHEMIUM.

PRIMUM CAPITULUM.

Fol. 2. b.



EN it is sa that apon this mater, the quhilk may be lyknyt till a Tree, that may bere na fruyte but fruyte of doloure and diseifs, we see twa partis principale, amang the quhilkis is grete discorde, discensioun, and were; first, apon the Haly Kirk and the Fredome of it, as apon the Pape, and the Sege of Rome, with the fredomys: And apon the tothir part, we see, how amang Kingis and Princis, and Temporale Lordis, thare is ryfyn sa grete discensiouns, discordis, and weris, that the Brethir of the Fayth, as Nobles, men that wont was to be werreyouris to defend the Kirk rycht, ar now ryfyn agayne the Commouns and Comiteis agayn thame, that grete dule is to se: Quharefore this Buke may wele be comparit till a Tree quhilk beris na fruyte, but fruyte of dule, etc.

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HERE EFTERE FOLOWES THE DECLARACIOUN OF THE RUBRYIS OF THE
SECOND BUK, ETC.

Fol. 11.



IN the first, Of the perfecucioun and destruction of the Foure grete Realmes.	1*
Item, How and in quhat tyme the Citie of Rome was first foundit.	2
Item, In quhat tyme gouernyt the Senatouris.	3
Item, Of the gouernement of the King Tules.	4

* The Number of the Chapters, in both the Second and Third Parts or Books, are omitted in the Original Manuscript.

Item, Of the King Fernicle Archy.	5
Item, Efter of the King Tarquyn.	6
Item, Of the dede of King Alexander.	7
Item, Here he ſpekis of grete Archile, Conſul of Rome.	8
Item, Here ſpekis he of grete Sir Sempny, Conſul of Rome.	9
Item, Of the grete worthynes of Schir Sypre, Conſul of Rome.	10
Item, How grete Cartage was deſtroyit.	11
Item, How the Almaynis wan a bataill apou the Romayns.	12
Item, Of Scilla, the grete inymy of the Romayns.	13
Item, How the Provinceis maid Julius Ceſar thaire lord, for his worthynes.	14
Item, How that Fortune is rycht variable.	15
Item, Here he ſpekis of Sir Arthoma, Conſul of Rome.	16
Item. Spekis he of a queſtioun, be the quhilk thar come firſt Jurifdictioun amang men.	17
Item, Here he tellis quha was firſt Juge amang men.	18

HERE FOLOWIS THE CHAPERIS OF THE THIRID PARTY OF THIS PRESENT Fol. 21. b.
BUKE, AS FOLOWIS HERE BE DECLARACIOUN.

I N the firſt, Quhethir it be leſull and lawuſull thing till entre in eloſit feldis to defend richtwife cauſe.	1
Item, Of the ſamyn mater zit ſpekis he mare furtherly.	2
Quhethir it be thing poſſible that this Warld be in pes.	3
How that Force is ane of the principale foundementis of Bataill.	4
How it may be kend in a Man gif he be forſy or nocht.	5
Quhethir is mare vertu till a man to aſſailze, or to byde in felde.	6
Be how mony thingis may men knaw the prowefs of a Knycht.	7
A man ſuld erar cheſe to dee in felde, na flee fra the bataill.	8
Quhat punycioun ſuld he haue that paſſis fra the Oſt but leue.	9
Quhat punycioun ſuld he haue that fechtis wyth his Lordis inymy but leue, or of the Conſtable.	10

Fol. 26.

HERE BEGYNNIS THE TABLE OF THE FERDE PART OF THIS BUKE.

I N Primis Off quhat rycht, or quhat evin cummys Bataill.	1*
Be quhat rycht or refoun may Men moue were agaynis the Sarrazenis or othir mistrowaris.	2
Gif the Emperoure fuld moue were agayne thame, quha fuld obey till his mandement.	3
Quhethir othir Princis na the Emperoure may moue were apon the Sarrazenis.	4
Quhethir the Emperoure may ordane were agayne the Pape, or agayne the Haly Kirk.	5
Quhethir the Pape may mak were on him.	6
Quhat thingis may ger moue Bataill necessè.	7
Quhat thingis pertenis till a gude Knycht to do.	8
Quhat thingis pertenis to the Duke of the bataill.	9
How, and for quhat caus, a Knycht fuld be punyft.	10
Quhethir Strenth be a Vertu morale.	11
Quhethir, gif the Duke of the bataill be tane, men fuld haue merci of him, and faue his lyf.	12
Gif Forfe be a Vertu Cardinale or nocht.	13
Quhethir Prefonaris that are tane in bataill be the takaris or the lordis that payis the wagis.	14
Quhethir the Vassailis fuld pas in were on thair awin cost, or on the princis costis.	15
Gif a Barouns men fuld [help] thair Lord agayne their King, [and] ferue in his weris or nocht.	16
Gif twa Barouns has were ilk ane agayne othir, quhethir fuld thair men help ilkane his awin Lorde, or thair King, and he chargethame.	17
Quhethir I aw to defend my nychtbour in armys, and men wald fett to fla him.	18

* In the MS. the Numbers of the Chapters in this Fourth Part, are marked, Primum Capitulum, II. Ca^m., III. Ca^m. &c.

Quhat Perſonis ar behaldin to defend othir.	19
How the Bonde is behaldin to defend his Lorde.	20
How the Sone is behaldin to defend the Fader, but the leue of the juſtice.	21
Quethir erar is the Sone behaldin defend his Fader, or his natural Lord maifter.	22
Quethir a Clerk fuld erar help his Fader or his Biſchop, and he hane were.	23
Quethir to conquett gudis rychtwifely Men may leſfully mak defenſable were.	24
Quethir for vnrychtwiſe conquett Men may mak were diffenſable.	25
Quethir Preſtis and clerkis may defend thair gudis be armes.	26
Gif Armoure lent and tynt in felde fuld be reſtorit.	27
Gif Armoure or horſe hyrit and tynt fuld be reſtorit.	28
Gif a Knycht be [ar]reſt donand his Princis charge, quethir has the Knycht or the Prince actioun to the party.	29
Gif a Man gais to the weris vnchargit, fall he tak wagis.	30
Gif a Knycht ſeruis a King vnchargit in his weris, quether may he laufſully aſk him his wagis.	31
Gif the King of Spanze ſendis ſecours to the King of France in his weris, as he has done othir tymes till him in ſik lyke cas, quethir fuld the Spannollis aſk wagis at the King of France.	32
Gif a Man gais to were for vayn glore, quethir he may, be law of armes, aſk wagis or nocht.	33
Gif a Capitane doand his Lordis bidding tyne his gudis, gif his Lord aw to reſtore him agayne.	34
Gif a Man gais to the were for couatiſe to pele and rub gudis, quethir he may aſk wage or noucht.	35
Gif a Clerk may leuefully pas to the weris or nocht.	36
In quhat termes the wage aw to be payit to Men.	37
Gif a Wageour gais to play and diſport him, with leue, for a tyme, gif he fuld be payit of that tyme.	38
Gif a Knycht has tane wagis of a King for a zere, and he wald with-	

- in thre monthis pas his way till ane othir Prince, quethir gif he
fuld be payit for the tyme that he had feruit. 39
- Gif a Sowdioure be payit of a Prince for a zere, gif he may put ane
othir in his ftede or nocht. 40
- Qubethir gif a Capitane may fend of his folk away, that he has anys
mouftrit in felde. 41
- Gif a Man of armes hapnis feke in the weris, quethir he may ask
his wagis for all the tyme that he is feke or nocht. 42
- How Gudis fuld be departit in the weris, that ar wonnyn in tyme of
the weris. 43
- Gif a Man may rychtwifely hald that he has tane fra a revare, that
fet to reue him be the way. 44
- Gif twa Citeis makis were ilkane on othir, quethir thai may lefully
mak were thai clamand to hald of na fouerayne. 45
- Qubethir a Man may fla his prifonare efter that he be tane and
zeldit, at his awin will. 46
- Gif a Man may ask ranfoun of gold and filuer at his prifonare be
law or armes. 47
- Qubethir for the weris that is betuix the Kings of Ingland and of
France, the Franchmen may leuefully tak the pure mennis gudis,
and mak achet of, and mak prifonaris thair perfouns. 48
- Qubethir a King may lefully, be cautele and subtiltee, ourfet or
difconfyte ane othir King. 49
- Qubethir Bataill may lefully be on Haly day. 50
- Qubethir gif a Man wrangis ane othir, he may lefully recouer
apon him be were his thing, gif he may reclame him in jugement. 51
- Gif a Knycht deis in bataill in his Princis querele, quethir his
faule be fauf, or nocht. 52
- Qubethir Rychtwife men or finnaris ar ftarkar in bataill. 53
- Quhy is there fa mekle Were in this world. 54
- Gif a Prifouner be fuorne to hald prifoun, and his takar put him
atour his ath in ftark prifoun or feftnyng, gif it be lefull to him
to efcape, and brek prifoun. 55

Gif a Man be pefonare till ane othir, and he put him in a fark close toure, in fekir feſteynyg, quethir he be haldin to brek prifon, and efchape.	56
Gif a Man has fauf condyt to com feurely, nocht ſpekand of his way-paffing, quethir he may be haldyn prifonar in his paſſing.	57
Gyf a Man that has fauf conduēt may bring on his fauf conduēt gretare man na himſelf is.	58
Gif a Man be tane prifoner apon ane otheris fauf condyt, quethir he that aw the fauf condyt fuld outred him of prifoun on his awin coſt.	59
Gif a Man fuld enter agayn in prifoun, and he war rycht dredand for to be put to dede.	60
Gif a Prince may leſully reſuſe ane othir Prince to pas his voyage throu his contre but ſeath.	61
Quethir Kirkmen fuld pay tailles, tributis, and inpoſeiciouns to Seclere kingis or princeis.	62
Gif the Kirk may mak were agayne the Jowis.	63
Gif a Man may fight for his wyf in armes.	64
How the ta Brothir may defend the tothir in armys.	65
Gif a Baron be vaſſall to twa Lordis that makis weris in ſyndry con- treis, to quhilk of tham fall he mak ſeruice till.	66
And gif a Baron be vaſſall to twa lordis the quhilkis makis were ilkane apon othir, quham to fall he mak ſeruice.	67
Quethir Bondis fuld be conſtreynit to the weris.	68
Quhilk Folk may nocht be ſtrengeit to mak weris, ſuppoſs thai be charget.	69
Gif a Man be hurt ſarely be ane othir, and he hurt him agayne, gif he ſal be punyſt.	70
Gif a Man bonde makis ſlauchter be the bidding of his Lord, fuld he be punyſt.	71
Quethir a Bonde may defend him again his Lord, and he war fett to ſla him.	72
Gif a Monk may defend him fra his Abbot, and he wald fett to ſla him.	73

Gif the fone may lefully defend him agayn his fader, and he wald fla him.	74
Gif a Man may lefully defend him agayn his awin juge, or nocht.	75
Gyf a Man be banyft a realm, and happin to cum in agayne be ony cas, gif men wald fet on him, to tak him, quhethir he aucht to defend him.	76
Gif a Prefte be affailit wyth his inmyes berand Goddis faerit body on him, quhethir he aw to lay down Goddis body, and defend him, or nocht.	77
Gif a Man may for mark be prifoner that maid neuer caus bot for otheris.	78
How, and in quhat maner, mark fuld be tholit or gevin be the Prince.	79
How fuld mark be gevin aganis a Citee that allegis to na foverayne.	80
Gif all Lordis may graunt markis.	81
How, or be quhat refoun, may it be fteynd that the King of France be nocht fubject to the Empire.	82
Quhethir gif the King of England be fubject ony way to the Empire.	83
Gif a Burgefs haldand change and houfe at Parife be tane and robbit be the way cummand to Parife-wart, quhethir he is to be gevin power of merk to for the gude recouering.	84
Quhethir a Scolare at the ftudy in Parife of England borne, aw to be prifonare.	85
Quhethir a Seruand fuld joyfe the priuilege that his maifter has lang joifit.	86
Gyf ane Ingliffman cummys to Parife to vifyte his fone at the feule, beand feke, quhethir he aw to be prifoner, or nocht.	87
Gyf ane Ingliffman cummys to Parife to vifyte his brother feke at the feule, quhethir he aw to be prifonare, or nocht.	88
Quhethir a Studyand may lefully be haldin in prifoun for ony mark.	89
Quhethir a Wode man may be haldyn prifoner and ranfoun in the weris.	90
Quhethir a Wode man, efter that he be cummyn again to his wit, may be haldyn prifoner.	91

Quhethir a paßänd alde Ancien man, be law of armes, may be haldin prifonere.	92
Quhethir a Childe may lefully be tane and haldin prefonere be the law of armes.	93
Quhethir a Blynd man, be law of armes, may be tane and haldin prefonere.	94
Quhethir Ambaffadouris or Legatis cummand to the King may lede his inmyes throu his realme with thame, or nocht.	95
Quhethir a Bifchop may be tane prefonere be a Franch man, the Bifchop beand of Ingland.	96
Quhethir a Kirk man may be tane for mark.	97
Quhethir gif Pilleryns may be maid prefonoris be ony maner of weris of armes.	98
Quhat thingis in tyme of were has fauf condyt be priuilege unaskit at the Princis.	99
Quhethir, in tyme of were, the afs and the ox fuld bathe joife a maner of priuilege.	100
Quhethir gif the varlet aw to joyce the priuilege of the hufbandman.	101
Quhethir, in tyme of weris, folk may ledder castellis and wallit townis lefully.	102
How fuld be punyft folk that brekis the Princis fauf condyt, or his affurancis.	103
Quhethir a grete Lord fuld traift in a fauf condyt, or ony othir lawar perfon.	104
Quhethir gif a Cristin King, Prince, or Emperour, may gif a fauf condyt till ane othir King, Prince, or Emperoure Sarraçene.	105
Gif twa Lordis has made trewis togidder fuorne, quhethir gif the tane brek trewis gif the tothir fuld rycht fa brek.	106
Quhether better be to fecht fastand before mete, or efter mete quhen men has dronkin.	107
Quhethir bataill may be fet before Ladyes.	108
Quhethir the Quene Jonat of Naplis mycht lefully affailzie the King Lowis de Cicile.	109
Here previs the Autour playnly how gage of bataill is reprovit be all maner of lawis.	110

Here he puttis the cafe, in the quhilk it is lefull to geve gage of bataill.	111
And git he puttis ane othir cafe in the quhilk law of armes will thole gage of bataill.	112
And git ane othir cafe efter the lawis of Lumbardy.	113
And git ane othir cafe efter the law of Lumbardy.	114
And git ane othir cafe efter the law of Lumbardy.	115
And git ane othir cafe efter the law of Lumbardy.	116
And git ane othir efter the law of Lumbardy.	117
And git ane othir efter the lawis of Lumbardy.	118
And git ane othir cafe efter the lawis of Lumbardy.	119
And git ane othir cafe efter the law of Lumbardy.	120
And git ane othir cafe efter the law of Lumbardy.	121
And git ane othir cafe efter the law of Lumbardy.	122
And git ane othir cafe efter the law of Lumbardy.	123
And git ane othir cafe efter the faid Lawis.	124
And git ane othir cafe efter the law of Lumbardy.	125
And git ane othir cafe efter the law of Lumbardy.	126
And git ane othir cafe efter the faid Lawis.	127
How oft tymes the bataill in listis is nocht done be the principale perfouns bot be otheris.	128
The form and maner of thair Aithis that fuld fecht in barrieris of clofe listis in felde.	129
Gif a man passit age, may put quham him list to campiou to ficht in barreris for him.	130
Gif ane of the campions brekis his fuerd, quhether ane othir fuld be gevin him agayne.	131
Gif the Lord may nocht know the first day quha has the lyklyar, gif thai fuld cum again on the morn, and enter in felde as before : Quhilk of the twa campions fuld first slyke.	132
Gif the venguft man fuld pay the coltis, thouch the Kyng remytt his actioun.	133
Gif a man has bene venguft of ony crime in barreris, gif he may be accusit in jugement tharof.	134

Qubethir gif the campiouns may fecht in playne felde, but barreris, gif thai lykis.	135
How he fuld be punyft that has grantit his crime, and vencuft in barreris opiny.	136
Gif a Knycht appellis ane othir, qubether gif thai may leue of, and forthink the appele.	137
Here he fpekis of Armes and baneris in generale.	138
Here he fpekis of Armes and baneris in fpecialitee.	139
Gif a Man may [tak] otheris armes at his lyking.	140
Gif ane Allemain fyndis a Frenchman berand the famyn armes that he beris in felde, qubethir gif he may appele him of battaill.	141
How fuld be punyft folk that beris othir mennis armes but leue, to do tham ony lak.	142
Here fpekis he of colouris in armes, quhilkis are the maift noble ; and of thair diuifiouns.	143
And firft, he fpekis of the colour that is rede.	144
And fyne he fpekis of afure that is the blewe coloure.	145
And fyne he fpekis of the quhite colouris.	146
And fyne he fpekis of the colour that is blak.	147
And fyne he fpekis of the condicioun and nature of the ordinance of the cloting of the Barreris.	148
And 3it fpekis he of the condicioun of the clofe felde, ordanyt for fechting in barreris, as faid is.	149
And 3it ane othir thrid reule of the condicioun and nature of clofe barreris.	150
And 3it fpekis he of the ferde condicioun and nature of the clofe felde, that is callit barreris.	151
And 3it the fyft doctryne gevis he of the form and maner and con- dicioun of the clofe felde.	152
And 3it the fext doctrine fpekis he of the form, maner, and condi- cioun of the clofe barreris.	153
Here he fperis quhat condicioun fuld be in a gude Emperoure be the nature of his hie office.	154
Quhat thingis appertenis to be in a gude Prince, King, or othir.	155
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CAPITULUM CXXXVIII, &c.

HERE SPEKIS THE DOCTOURE OF ARMES THAT AR IN BLASONS, AND
OF BANERIS AND PENOUNS.*

Fol. 77. b.



OW efter that he has determynit of Bataillis bathe in generale and in speciale, than will he declare the Armes that all Princis and Nobles and othir Gentillis aw to were, and of thair colouris, and discripciouns : And fyrst, Quhethir a man that is nocht of thair lygnie may bere leuefully thair Armes at his plesance? the quhilk mater is nocht lycht to declare, bot of grete difficultee for mony caussis. And first, men fuld vnderstand that sum Armes was gevin of power of autoritee of Emperouris, Kingis, and Princis, to Lordis, and otheris Barouns, or to thair predeceffouris, the quhilkis ar of alde tyme, and of alde anceftrye, that nane fuld bere, bot thai war cummyn of that lignie, that is to say, in the realme of the Emperoure, King, or Prince that gafe the said armes ; ffor and the King of France had gevin a lyon of gold to bere till a Lord of his contree, quhat wrang dois that Lord till ane othir Lord of Spaigne or of Almane, that the Emperoure or the King of Spayne had gevin it till. Bot thare is othir maner of Armes, the quhilkis ilke man that beris thame, tuke at thair awin plesance to mak difference and knaulage among Lordis, Gentilis, and noble men of armes, to know ilk ane be othir. And all namys and furnamys of men was foundyn ffor the famyn cause. Or ellis all fuld haue bene in confusioun that nane fuld haue had knaulage of ane othir. And this name may ilke man tak, and geue his barne at his awin plesance, or the godfader, or godmoder, or frendes may geue namys to thair frendis ; and rycht fa in the famyn wyfe is it of armes, that in the

* Although each chapter at the beginning is marked with a rubric, the number of the chapter is not given in the Original Manuscript. The following selection will be found to differ somewhat in the divisions, but it represents the whole portion of the Manuscript which corresponds with the titles of chapters 133 to 153, in the preceding Table ; along with the conclusion of the Work.

begynnyng quhen the weris began, till haue sum defference among nobles, sik armes was, sum assignit be Princis and Lordis ; sum was tane at the plesance of partye ; sum be thair frendis consent and consale, sa that men of honour and of estate suld be knawin be thair armes, the quhilkis ar callit thair takenys in armoury. And thus in were tyme, new men of armes that has nane armes of propertee, may in this wise tak armes at thair lyking fyk as thame left. Bot nocht to tak nane otheris Armes.

HERE SPERIS THE DOCTOUR GIF A MAN MAY TAK ANE OTHERIS ARMES
AT HIS LYKING.



Thus a Man has tane to bere in his Armes a low of gules in a champ of siluer, ane othir of that ilke toun has tane the samyn efter that he has it wynteris and geris. Than speris the questioun, Quhethir the first may gaynistand this armes and plenge to the Prince, and ger this be reformyt and forborne. And first he sais, Nay ; ffor quhy ony man may tak lesfully, as before said is, ane othir mannis name, and call his barne in the samyn toun, ffor it befallis oft tymes that fyndry men ar callit be a name in the samyn toun ; and may do it but lak. And quhy then may thai nocht alwele tak twa ane armes, or thre, or alimony as lykis. Bot the cowntre party sais agayne, That it is a commoun vse and custume in mannis lawe, and approuit be othir lawis, that quha sa euer may first tak wilde foule, or fyseh, or wylde beste in the wilderneys, it is his be the lawe. And than, fen this noble man has first tane sik a beste, or sik a foule, or sik a fiseh, to bere in his schelde and on his cote of armes, and on his banere, pannoun of armes, or in blasone apon his heraulde or perseuandis breff, or othir wayis to paynt in hall or chaumer at his lyking ; Quhy suld ony othir tak it efterwart to bere that war in toun or in the samyn contree, quhare it war borne ? And als it war mare thair scathe na thir prouffit, ffor it wald quhilom mere men that had grete dedis ado, quhen thai wend to cum to thair awin maister in werefare, thai mycht failze, and othir wayis in fyndry wyfe mycht erre in

thair dedis that mycht hynder bathe the partis that nedit nocht, na is na poynt of gude gouernaunce, na gude policy in dedis of armes : And as langand this questiou the Doctour makis sic a conclusioun, That gif a gentill man or lord had tane ane armes at his plesance, and borne it lang tyme opynly kend in dede of armes, and in weris, or othir wayis in tyme of pes, that it war kyd and knawin till him and his lignage ; Thare aw nane othir in that contree to tak the famyn to bere, na the Prince na the lord of that contree, fuld nocht lat tham bere it on na wife, ffor than war the principale caufe of Armes-taking all forletyn ; ffor the principale caufe of Armes-taking is for to knawe the perfonagis of noble men in bataill, or in armes, or in tournamentis, or to knawe a lord in felde be ane othir, with his men, and his frendis and wele willaris fuld draw till him and knawe him be his takin, and sa fuld the diuersitee of armes mak the knaulage of the diuersitee of perfonnagis ; and gif it be hapnyt ony lorde or othir man to be slayn in felde, and sa manglit that his visage mycht nocht be knawin, be his cote of armes he fuld be knawin and brocht to Cristin beris : And allua, that be the defference of armes euer furth quhill the world leffis, men fuld knaw be the takynnyng of thair armes, thair sepulturis quhare thai ar beryit ; and quha was in thai tymes maist honourable and worthymen, as oft tyme men feis apon thair sepulturis be thair frendis maid efter thaire deceffe, and sum be thame self or thai be dede ; be the quhilkis, quhen all the lygnie is failit, and the surname, git will the valliance of thame be knawin be thair armes, the quhilkis in armes are callit Takenis : ffor and syndry lordis or gentilis tuke all ane armes, or takenis, it was bot a confusioun. And a mare grete refoun ffor be all gude custumes of nobleffe, lordis, and gentilis, makis thair felis efter thair armes, and gif ane fuld bere ane otheris armes in his fele, men fuld nocht wit quhais it war. Item, all Kingis fuld kepe that na man do till othir dishonour, schame, na villany, na injure, na new novelliteis. And it is to presume, gif ony man wald newly tak ane alde armes of ane otheris that it war for dispyte or injure to despise him to prouoke noife and debatis for alde fede or enuy, the quhilk the Prince fuld stanch. And as to the argument, it is na thing lyke till a man to be callit lyke till ane othir or syndry in a town ; For

quhy? For sik cause men has gert geve ilke man his furname that makis the difference. Bot and mony men bare ane armes, how fuld ony man, Haralde, or othir, knaw men, na geve the honoure of gude dede till him that had honourably deferrit it, or to geve lak and dishonour till cowardis or flearis fra bataillis: And tharefore, in all sik debatis, the Prince fuld ger fett remede. And gif ony complaynt war, se, be Harraldis and men of knowlage, quha had rycht, quha wrang, and do justice.

HERE SPERIS THE DOCTOURE GIF A FRANCH KNYCHT SAW A DUCHEMAN OF ALMANE BERAND HIS ARMES BUT DIFFERENCE, AND HE APPELLIT HIM OF WERE TO FECHT WITH HIM, OR FORBERE THE ARMES; QUETHIR AW HE TO BE ADMYTTIT, BE PRINCE, OR NOCHT TO FECHT IN BARRIERIS WITH HIM.



S gif a Knycht of Almane wald cum to see noblesse in France, as tournamentis or othir wasselage, and that he fand a Knycht in France at the tournayment, that bare the samyn armes that he beris: And thus he maid questioun bustoufly, sayand, He traistit he wrangit him and his lignie to bere thai armes, sperand, be quhat title of rycht he bare thame? The Knycht of France ansuerd, sayand, That he traistit that he mycht bere lesully the takyn of armes that his fader, and forefader, and all his ancestris had of sa lang tyme borne, that thare was na memorye in the contrarie. The Duche Knycht replyis agayn, sayand, Gude Sir, suppose your fader and ancestris haue borne thame sik a tyme, my kyn and ancestris ar of eldare begynnyng na gouris, and als ar mare noble of lignie; quharefore, sen ze and gouris has tane thame efter us, and ze ar nocht of sa grete noblesse of alde ancestry, me think ze fuld deferr till us, and nocht we to zow: Quharefore, I say ze bere thame euill and wrangwisly, and that I fall preue with my persone. And with that the Franchman sais, That he dois him na wrang that beris the armes that his ancefres has of sa lang tyme borne, and that he denyis his wrang, and that fall he defende. Than is this the question, Quethir the King aw to geve leve to thir twa Knychtis to feicht, or nocht? And as to the first visage, it semys thai fuld be tholit, be the refouns that the Duche

Knycht allegis. Bot the Doctouris accordis nocht to that opynion, ffor as we have before said, thai ar nocht of a realme, na of a Prince haldand, quharfor the Naciouns makis the defference sufficiand, sa that it war nocht done for despyte, na othir barate ; ffor gif a trauailand Knycht of France had tane sik armes, and he war a wikkit man, of lyf a tyran, and unhonourable, that mycht defame the armes in ferre contreis, the Duche Knycht mycht haue sum coloure and resoun tharefor, gif the Franch Knycht past in Burgone, or Barry, or Lorane, and brynt and flewe, and rest and forsit women, and had renoun to be a wikkit man of lyf, and men wist nocht his surname, na of quhat contree he war, and the tothir Knychtis armes war kend our all thai countreis, and sum men mycht traift that it war he ; and in this cas, the Duche Knycht had resoun to ask him to be depriuit of his armes at the King of France, and the King to grant it him, gif the said Duche Knycht and his lignie war approuit men of honour, and thareapon grant him leue of bataill in listis, as said is, gif him lykis for the cause, efter the custumes may be tholit.

HERE SPERIS THE DOCTOURE HOW THAI SULD BE PUNYST THAT BERIS
OTHERIS ARMES WRANGWISELY, IN ENTENCIOUN TO DO MYS VNDER
SCOUG OF THAME COUERTLY.



S gif a Souldiour of symple state tuke the armes of a Knycht Noble of France that war of gude renoune, bathe in honour of armes, and othir wayes of alde ancienetee, and that Knycht of Ducheland had tane thai armes newly, in entent to be mare profit and honourit, and to be hyar auansit, and tak mare wagis, in faith I traift that the King, at the persuyt and request of partye, the King aw to punyfe him be law of Armes. As in the lyke maner, gif a maister armoureur of Parife, that had renoun to be the best of that craft, that war in France, and in his werkis had a takyn that his werkis were knawin by, and ane othir of Troyes in Champaigne tuke that ilke takyn, sa that for the renoun of the Parisien, his werkis suld be the better fauld ; and rycht sa of coultellin, or ony othir craft, or of no-tairis, gif ane dois falsset vnder the sailign of ane othir, I say, all sik men

fuld be well and cruelly punyft be justice; and gif the contrary war tholit, it war grete damage to the realme.

HERE SPERIS THE DOCTOUR QUIHAT ARMES AR MAIST NOBLE BE THE COLOURIS, AND QUIHAT COLOURIS AR MAIST NOBLE IN ARMES.



OT be caufe the Princis and Lordis beris Armes of mare nobleffe na otheris; and that the Doctouris has spokyn in othir tymes, and othir placis, of Princis armes, and of thair baneris, quharefore I will nocht here mak queftioun, na dout the quhilk armes are the maist noblez and the maist rychez; ffor quhy, that alwayis comparifoun is odious.* Bot it plesis me to fpeke fum thing of Colouris of Armes, and of thair defcripciouns. And as the Doctour fais, that fum of thame is mare noble na otheris, for the representatioun that thai mak be thair propre nature, and be this caufe, we fay, that colour of Gold is the maist noble colour that is in this world here; and the refoun quhy is, ffor be the nature of gold, it is clere and fchyuand, rich, vertuoufe, and confortand; ffor oure Maifteris, Doctouris, and Medicinaris, and Philofophouris, gevis the gold in fyndry wife in medicyne to folk that ar debiletez in thair nature, that thai can get nane othir remede for fouerane remede; and is lyknyt be his condicioun and nature to the Sonne, the quhilk is the maist noble planet that euer God maid, and beris lycht till all the world, and encrefement and confourt till all naturale creaturis. And the lawis fais, that of all things that God maid, the claritee and licht is the maist noble; and, tharefore, the Haly Wrytt fais, that the fanctis in hevyen fchynis as the fonne; and alflua oure Souerane Lord, quhen he tranffigurit him before his Apofflis, his viſage apperit to thame as the fonne in fomeris day brycht: And becaufe the Gold is comperit to the Sonne, as the propre effect of the fonne, the quhilk is king and lord of all planetis, and alflua is figurit be Haly Wrytt be the viſage of our Lord; and be that caufe the ancien Princis, in ald lawis of armes, ordanyt that na noble man fuld bere

* In the original, “ Car toutes comparaiſons ſont haynneufes.”

gold in his armes, bot Princis, Kingis, and Emperouris, for the nobles of him : And thus conclude we, that the maist noble coloure is Gold. And suppose sum ignorant men wald say, gold is metalle, and na coloure, that makis nocht ; ffor largely to tak colouris, be all oure Maisteris and Philosphouris, all metallis, all low and lychtnes, that lemys and gevis fycht to the eyne, is of the nature of colouris.

The Secound coloure that is in Armoury, is callit be thir maisteris Purpre ; the quhilk he callis here Rede coloure ; the quhilk representis the lowe of Fyre, the quhilk is the maist clere, and lycht efter the sonne, and the maist noble of all the elementis ; the quhilk colour fuld nane in armes were, bot anerly Kingis or Princis, be the alde custumes of Princis and Faderis of Armes, of alde tymes.

The Thrid colour is Afire ; the quhilk, be his figure and coloure, representis the Ayer, the quhilk is next the fyre, the maist noble element ; ffor it is in itself lignie and futile, and penetratyf, refflauand the lycht throu it, and hable till raffaue all influences of the planetis and of the hevynly constellaciouns of nature, throw the quhilkis all this Erde is gouernyt, and all Nature : and sum callis the coloure Azure, hafand the colour of the firmament, sayand, that Afire is a hevynly colour, it makis not : ffor thare is bot lytill betuene, nocht than the lift is nocht colourit.

Ane othir coloure is the Quhyte coloure, the quhilk next the Afire is the maist noble coloure that was countit in Armoury in ancien cronikis, becaufe that it is maist nere the nature of lycht and claritee ; and for the clerenes of it, it is signyfyit to the vertu of puritee, of clenefse, and innocence, and fympilnes : And as to that the Haly Scripture fais, that the clethingis of Jhesu Crist apperit ay to thame of quhyte colour as suaw ; and this coloure of quhyte representis the Water, the quhilk efter the Aire is the maist noble element.

Ane othir colour is in Armoury that callit is Blak ; the quhilk representis

the Erde, and be it is signyfyit dolour, ffor it is ferrest fra lichtnefs and claritee that betakenis blythnes, and cummys neresst to myrknesse; and tharefore, quhen ony peple or folk will mak dule for ony of thair frendis dede, or in ony bataill tynt, or othir grete misaventure, men makis thair dule in that clething; ffor it is the lawest of degree of all the four elementis, and is signyfyit be it humilitee. And for that cause, in takenyng of humilitee, the religiouse men ar cled in blak wede, commonly to schawe mekenes in hert, and put away all lust of vanitee, and vane glore worldly.

PRIMA REGULA BELLI CLAUSTRALIS.

HERE SCHAWIS THE DOCTOUR CERTANE THINGIS AND DOCUMENTIS
TOUCHAND CLOSE BATAILL, THAT WE CALL BATAILL IN LISTIS.



AND first, be cause that close bataill is rycht perilouse and mysty to be jugit be ignorant men, that ar nocht instruct in the lawis, myn advys is, that thare suld na Prince, na Lord, hald felde of bataille in Listis, bot gif he had gude wise counsaile of wele vnderstandand men of lawe; that is for to say, of Doctouris in Canoun and Ciuile, to geve him gude counsaile: ffor commounly the casis ar so subtil to juge, that Seclere men for couatise and auarice of warldis wyn, gevis oft tyme counsaile to Princis that foundis mare to the desyre of wynnyng of warldis gude, na it dois to refone or to rychtwise querele; and als thai wate quhat casis ar in the lawis condampnyt vterly, and reprouit, and quhat casis ar tholit and permyssit at the plesance of Princis; and wate alsua, quhat casis ar priuilegit in the law quhilk nocht; and the lawis sais, That Aduocatis ar procuratouris of mannis lignage. And ane othir resoun quhy I haue sett this rengle is, ffor commonly the Clerkis ar mare sad of counsaile, and mare caulde of complexion, and mare temperit in thair curage, and ferrar can se in the ground of a mater na Secleris; ffor Seclaris ar hate of blude, and in ire, and oft tymes thai geve thair counsaile and jugement again resoun, with the wrang outhir for fede or

friendship, luferent, or haterent, or for mede, or for ire, or breth, or othir singlar appetite, for honour or riches, or lordship or reddoure or otheris. And erar ar inclynyt to mak were, na trefy and concorde; and to ger bataill in barrieris be, na to floke it, and appefe it; ffor ire lettis the mannis mynde to juge and determe veritee.

SECUNDA REGULA BELLI CLAUSTRALIS.

HERE DECLARIS THE DOCTOUR ANE OTHIR REUGLE AND DOCTRYNE APOON
THE GOUERNAUNCE OF CLOSE BATAILL.



THAT nocht gaynststand that be malice or hete, woodnes, ramage, or pride orguillouse, or be inclinacioun, auaricius appellacioun of bataill be maid, and the party reslauiis the gage of bataill, the Prince suld be wise in his audience geving, and of gude tholemudenes, to fuetely here the cause that the Appelloure chalangis the appelland of; and wele copy and vnderstand all the mater before, or he geve his consent, and gif the cause movis of dett or of fede, or of any othir singlar cause he suld call counsale, and inquere how and quhare, and in quhat place, and for quhat cause, and of quhat tyme, and all the circumstancis, and gif the Prince may be ony way get knowlage of othir pruf or witnes, or othir pruf be instrument or obligacioun, or to draw out of the party be inquisicioun or confessioun, and othir maner of prufis. And gif the Prince may persaue be ony way that ony knaulage may be gottyn be ony way of the world, the Prince suld nocht thole passè bataill. Or suppose na witnes war, bot anerly that the party allegit witnes, sit suld he assigne day till produce thai prufis before the justice ordinare; ffor quhen pruf is offerit, or allegit, all wage of bataill is flokit, be all lawis of canon and of ciuile.

To the Thrid reugle and doctrine of battaill in Listis is this: That the Prince in na case suld juge bataill to be, bot quhare thare is na prufis allegit na producit, and that is law commoun and reasonnable custum;

bot he fall fuere, be his faith, that his caufe can nocht be profit in na way bot be his perfoun.

The Ferde doctrine teching and rengle of bataill in barrieris is : That a Princee fuld haue gude counsale to ger propone before him the maner of the appellacioun, and the caufe and ocafiouns that the Appellour allegis in his appellacioun, and gif him thinkis refonnable the caufe of the appellacioun, he fuld admytt thame to the bataill ; and gif thai war nocht refonnable, floke it out, and geue na consent tharetill, na tholaunce ; ffor gif fulis, throu thair foly, be fa daft that thai wage bataill for lytill, evyn as to fay, Quhethir growis better wynnys in Burgoyne or in Gascoyne ? or, Quhethir is thare fairar ladyes in Florence or in Barfalongne ? or, In quhat countree is thare best men of armes, in France or in Lombardy ? And the ta-part caft gage of bataill on the tothir, apon thir grete weris of lawe ; or to fay, his hors runnys fafter na his ; or, That his hors is better na his, or fyk lyke thing ; or, That he lufis his lady better na he dois ; or, That he dancis or fyngis better na he dois, or for fyk maner of tromperys ; a Princee fuld nocht juge na thole bataill to be, bot he fuld, before the peple, in prefence of his counfall, punyfe fyk trompours, that otheris tuke enfample thareby in tyme to cum, to gage bataill for fik fule caufis.

The Fyft doctrine is : That for na wordis of hete, and fudane ire of chaude cole or of chaude melleneoly, na injuriouse langage, thare fuld na Princee thole na consent gage of bataill in listis to pas ; for wordis may be faid for hete, or for brethe, or for gude wyne, or othir wayis in lichtnes, that fone efter he may repent : bot and the wordis be injurious and difhonourable, crimynous or defamatouris, and he perfeuere in his outrageous langage, and lykis nocht till amend ; bot fand in his purpos efter that the ire falbe pafte, ellis the Princee fuld nocht juge bataill to be : ffor gif he dois, he jugis again the Lawis writtin opynly.

The Sext doctrine is : That becaufe thare is fum men fa hichty hautayn and orguillous and full of furquedry, that thai haue na traift, na fyaunce in

God na his Sanctis, bot in thair awin propre pyth and vertu of corps and strenth of membris; na has na will; na thocht on God to mend thair mysfledis; na to tak counsale at gude men of lyf and deuocion; na to mak gude ordynaunce for thame self, suppose the Prince suld the bataill to be tholit to be done to the vtterest: And tharfore the King suld affigne certane day of bataill and houre to the Appelloure, and he suld ger schaw him the grete perile in the quhilk he puttis him in baith of body and of faule, and monyfe him, and exhort him on Goddis behalf, that all before that euer he schape him for horfe, harnais, na othir prouision for the bataill, that first he schape him to se for a gude Confessour, that be a gude wise clerke, wele letterit and wele instruct in the faith, and of gude counsale and conscience, that he may dischARGE his conscience to, and schrive him wele, and put his faule first in gude estate, and his gudein ordinance, as he wald mak his testament to ga to dede, and as wyfe man aw to do: Quhilk gif he dois nocht, the King suld say him, " That sen he traistit nocht in Goddis help, he suld nocht traist that he war a gude Cristyn man. and that he suld haue the lesse fauour of him;" and than suld he ordane him a term within quhilk he suld put him in gude estate of the faule to Godwart, and syne spere, how thai had done at thair Confessoure, and sa suld he do to the tothir: And this is a takyn that a Prince is wyfe, and lufis wele God, that begynnys at him to dispoNE all his gouernance and dedis.

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Fol. 81. b. HERE SPERIS THE DOCTOURE QUIAT THINGIS EFFERIS TILL ALL GUDE
PRINCE TO DO, AND QUIAT SULD BE IN THAME.



S now sen he hes sum part declarit quhat properteis suld be in ane Emperoure, now will he declare quhat properteis a gude King suld haue in him: that is the maist hye dignitie efter the Emperoure. And git will oure maisteris saye that the name of King is mare na the name of Emperoure be excellence; ffor oure Lord Jhesu Crist in this erde here callit him nocht Emperoure, bot tholit to be callit King of Kingis and Lord of Lordis, as our Haly

Writt beris witness. And allſua he was callit a Kingis Sone : ffor he is callit in Haly Writt the Sone of David King ; and that fais Clerkis that he is of Kingis be the grettar excellence of lynage. And ȝit allſua Sanct Peter menynt to his teching, that the name of King was mare excellent na the name of Emperoure, quhen he ſaid till his diſciples, That thai ſuld be ſubgettis till all creature humayne for the honoure of God our King, and ſpecially till all Kingis for the honoure of him, as to the hieſt degree and maift excellent. And this approues the Pape Gelafius, &c.

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And trewly I ſay, and he kepe wele thir termes, he is a worthy Prince, Fol. 83. b. and worthy to be a King, and till haue ſuperioritee and ſoueranitee, and victory of his fais. And tharefor the Doctour ſettis here certane poyntis of doctrine touchand a ȝong Prince, in Ryme, quhilkis ſpekis thus : A King that will be ane worthy werryoure, he ſulde be wiſe, faire, and courageous : And that he be Lord of his ſubjectis, aſto the Quaille the Sperehawk ; and that he be miſericorde and rigorous in juſtice, as caſe requeris ; and that gif he will be wele fortunyt in armes, be ay firſt.

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Item, a Prince or a King ſuld nocht oure lichtly trow all talis na fudayn Fol. 84. b. tydingis ; ffor mony learis oft tymes flechis lordis with falſe talis, and ſettis thame in wrang and euill purpoſe. And that is oure grete perile in princis and grete lordis, to geue fudane credence till ony mannis tale, quhill he war wele informyt of the futhfaſtnes : And he ſuld be wele and ryply auiſit, or that he write to the Pape ony materis, or till ony ſtrange Princis, for ony lycht mennis counſailis, or ony ſmall wrechit mannis. And quhen he wrytis, his writtis ſuld be wele and ſtatelyke deuifit, and dytit be wiſe Clerkis, and men of counſale, and expert in the lawis and purpoſe lyke, and ſyne be notable gude wrytaris as efferis ; bathe to the ryaltee of him that ſendis the writtis, and of him that thai wryttis ar ſend to ; and ſuld wele auife for

quham he wrytis, that thai be worthy perfouns, and allua for quhat thing he wrytis; that it be nocht a wrechit thing that he wrytis for; and als that his peticioun be bathe rychtwife and honourable; ffor quhen Princis prayis for vnworthy perfouns, God is offendit and displeit thareat. And fyne the Pape or Princis that he wryttis till, will hald him for ane vnwife Prince that the lettres fend for sik a persone, and will nocht sa gladly grant him his asking in tyme to cum. And thus fall the renoun of a Prince pas oure all the Cristyndome, and geue him lose and honour that excedis all warldis richefs, throu the quhilk he sal be prifit and redoubtit bathe with fais and frendis, and haldin for wife Prince; and fyne fall he be lust of God, and wyn throu that the joy of Paradise.

And zit mare, suld a King be temperit and messurit in his conuerfacion, and repair amang folk, in placis public, our oft tymes; ffor ony thing that Commouns feis oure oft thai prife all the lesse. And quhen it is feldyn sene it gevis folk in mare grete desyre to se it agayne ay mare and mare; and for this cause the grete Souldane of Babilone cummys bot thrife in the 3ere in publik audienec furthwart, and than quhen he cummys furthwart, on thre festuale dayes, he cummys rydand with sik a state and solempnitee that all the peple desyris and pressis the mare to se him, na he rade every day, or every wolk or moneth; bot gif it be quhen that he rydis in werefare, and than all his peple and cheualrye may se him.

And suppose I mycht zit compile and gader togedir mony Vertues and properteis that suld be in a Prince, and als mony thingis of Myfgouvernaunce that he suld eschew: Bot in gude faith the Doctour fais, that he was sa irkit of wryting, that he mycht nocht as now na mare tak on hand as to put in this Buke of Bataillis; bot and God geve him lyve dayes, he fais, in his conclusioun of his Buke, he fall compile a Trety of propereteis of Gude Condiciouns bathe of Temparale men and of men of Kirk, that fall be gude and prouffitable for all men, that on lukis bathe langand the gouvernaunce of thair office and digniteis, as may be compylit be the foundement of Italy Writt, and efter the Lawis writtyn. Bot here he prayis to God mekely that he fend grace and gude gouver-

naunce to the Prince that he has compilith this wrytt for, and maid this Buke till, that is to fay King Philip* of Fraunce, and geue him grace fa to reule his realme, and his ryall magestee and estate, that God be payit of him, and bring him till his cuerlestand joye of Paradise at his ending, and all his frendis and wele willaris. IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI. AMEN.

Explicit Liber Bellorum, sed potius Dolorum, ut refcitatur Doctor in pluribus, etc.



No. II.

HERE BEFORE ENDIS THE BUKE OF BATAILLES, AND HERE AFTER BEGYNNYS

The Buke of the Ordere of Knychthede.

[THIS PORTION OF THE MANUSCRIPT, FROM FOL. 85, TO FOL. 103, IS CONTAINED
IN THE PRESENT VOLUME.]

* [It will be observed, that in the Prologue or dedication, at page 64, this "Buke" was addressed by the Author to Charles the Sixth, King of France.]



No. III.

Fol. 103. b. HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE; AND
BEGYNNIS THE BUKE CALLIT

**The Buke of the Gouvernaunce of
Princis, Etc.**

HERE BEGYNNYS THE TABLE OF THE BUKE OF THE GOVERNAUNCE OF
PRINCIS.

AND first of the Prolog of the first fyndyng, and interpretacioun of the
said Buke out of diuerse langagis, etc.

Item, Of the first Pistle fend fra Alexander till Arestotil to ask him
counsaile of the Gouvernanuce of Perse new conquest; and of the form of
the Epistle, and of his Ansuere.

Item, Of ane othir of thé Ansuers of Aristotile till Alexander; and the
forme of the Epistle fend fra Aristotle of his opynion.

The First chapter is, How thare is four maneris of Kingis.	1
How auarice and fule larges fuld be eschewit in a King.	2
How Princis and Kingis fuld sett them for gude renoun here.	3
How thai fuld eschew all outrageous carnall lustis and appetitis.	4
Quhat kynde of sapience efferis to Kingis, Princis, and grete Lordis.	5
Quhatkyn habyt anournement and cletling thai fuld haue.	6
How Kingis and Princis fuld punyse mysdoaris, and honour gude men.	7
How thai fuld haue in thame iustice and equitee with merci.	8

Quhatkyn plesance, deduytis, and recreaciouns Princis fuld tak.	9
How punycioun fuld be maid efter the case and flate of perfons.	10
How Princis may be lyknyt to the dew of the hevyn.	11
How Kingis and Princis are of the samyn nature with symple men.	12
How thai fuld delyte thame in bukis of stories of Vertues and Vicis, and of othir honourable dedis of alde Ancestry, and of wifedome.	13
How thai fulde kepe gude faith and lautee till all Mankynde euer.	14
How Princis fuld found scolis and studyes of sciences in thair contreis.	15
How thai fuld nocht gouerne thame be women, na trow thair coun- fale.	16
How thai fuld nocht traift anerly in a medicine, but ma.	17
How Princes fuld gouerne thame be a wyfe Clerk, expert in as- tronomy.	18
Off the science of astronomy, and of the divisioun of it.	19
How Princis fuld atoure all thing tak kepe to thair hele.	20
How and in qubat maner thai fuld gouerne thair hele keping.	21
Here declaris the Philosofhour certane documentis of medicyne.	22
Here declaris the Philosofhour certane secrete documentis of medi- cyne.	23
Here declaris he the four rathis of the gere, and first of Ver.	24
And first of the kynde of the sesoun of Somer.	25
And fyne of the third sesoun that is callit Hervist.	26
And fyne of the nature of the Wynter.	27
Quhat thingis fattis or lenys men maift.	28
Here declaris the Philosofhour ane othir poynt of medicyne.	29
Quhat kyndis of metis ar best for man.	30
Off fyndry kyndis of wateris, and thair naturis.	31
Off fyndry kyndis of wynis, and thair naturis.	32
Off bathis and stuphis [stoves], and thair gouernaunce and proffittis.	33
Quhat iustice efferis till a Prince or a King.	34
How a Prince or a King fuld keu himself.	35
How Kingis and Princis fuld gouerne be grete counfale.	36
How the Man is maid of the four elementis.	37

How Princis fuld haue discrete Secretaris.	38
How thai fuld have discrete and traitt meſſageris.	39
How the Prince and the Peple are comperit till a gardyn.	40

EXPLICIT TABULA DE REGIMINE PRINCIPUM.

HERE BEGYNNIS THE BUKE CALLIT THE BUKE OF THE GOVERNANCE OF PRINCIS, THAT IS CALLIT THE SECRETE OF SECRETIS, MAID BE ARISTOTYLL TILL ALEXANDER THE GRAND : AND FIRST THE PROLOUG AS IT IS CONTENYT IN THE FRANCH BUKE.

PROLOGUS.



HERE declaris the Autour of this Buke that a clerk, callit Fair Patrix, wyſe in all langagis fand in Grece, kepit within a temple, callit the Temple of the Sonne, (the quhilk the noble philoſophour Eſculapius had gert mak,) this Buke of the Secretis of Ariſtotle in language of Grew ; the quhilk he tranſlatit out of Grew in the langage of Caldee, the quhilk was quhilom the langage of grete Babyloyne, and now is the langage of grete Inde ; and ſyne, at requet of the King of Araby, he tranſlatit it off the langage of Caldee in his langage of Arrabyk. And ſyne, eſter that mony a zere, ane othir grete clerk, callit Philippus, tranſlatit it out of Arabyk in lang Latyne, and ſend it till ane reuerend Fader in Criſt, and wyſe prelate, noble and honourable Sir Guy de Valance, Biſchop of Tryploun : And as beris witneſs be thair alde ancien ſtories, the worthy and noble Philoſophouris in thay tymes, that als lang as Alexander le Grant had with him Ariſtotil the wyſe clerk, he paſſit throuch and venguſt all realmes, and all his inymyes, throu the mekle prudence and wiſedome of that noble Philoſophour and throu his counſale. And quhen he mycht no mare trauaile with him, he ſend him ay betuene Lettres and Epiſtlis, how he fuld gouerne him in all his dedis and grete materis. And at the laſt, quhen he ſaw he mycht nocht for elde langſumely be nature leſt, he compilit this Buke to be a reugle of Gouver-

naunce till him euer mare quhill he lyvit, and fend it till him with grete regrate and lamentacioun, that he mycht no mare be with him, sa mekle he lufit him, for cause he was his Maister and his teehour euer fra his begynnyng of barnehede till that tyme, and with him in his conquestis. And fyne was this ilke Buke tranflatit out of Latine in the langage of Romaine, nocht all halleluy bot alfinekle as thame thocht nedefull and spedefull to the Gouvernance of Princis. And tharfore the noble Philosophour said in his countaile geving till Alexander, that it was nocht spedefull that this Buke war till all men publikt, bot anerly to the secrete counsaile of Princis, and of grete Lordis, and nocht to Commouns; and to rede it oft tymes before thame, to tak, as myrour schawis the faultis and the futhfastnes, ensample, and doctrine of gude lyfing, and formable as efferis to thair honour and prouffit, and of thair subiectis. For it is nocht spedefull that popularis wit the secrete of Princis, na Lordis gouernance, na the reuglis of thair Ordre; and thairfor is the Buke callit **THE SECRETE OF SECRETIS OF ARISTOTIL**, ordanyt for document and teching of Gouvernance of Princis.


HERE DECLARIS HE HOW ARISTOTLE RESSAUIT A PISTLE SENT FRA ALEXANDER till him in his grete age, to ask counsaile, quhen he had conquest Perse, Quethir he suld destroy and sla all the folk of that land, and peple it with others? because that thay war perilouse to gouerne, and subtile, and full of mychti maliciouse engyne of conquest, for the quhilk he dred thair subtile malice.

FORMA EPISTOLE ALEXANDRI REGIS MAGNI AD ARISTOTILEM.



ILL ane maist noble and worthy Lord of Justice, I signify to thy prudence, that I haue foundyn in the land of Perse a kynde of folk rycht haboundand in riches, and of lytill vnderstanding, settand thair study to mak conquestis of realmes, and desyrand till haue lordschip atour othir men; ffor the quhilk cause, that we can nocht fynd to be seker of thame, we haue tane to purpose to put thame all to dede; bot bydand to haue thy counsaile thareto, be wrytt in lettres; the quhilk counsaile we will kepe and fulfill at the vtteraft.

HERE FOLLOWIS THE ANSUERE OF ARISTOTIL TILL ALEXANDER IN EPISTIL.

LEXANDER, gif thou may change the nature of the erde, the water, and the aire of that region, and the disposicioun of the citeis of the landis of Perse, than counsale I that thou do thy will hardily; and gif thou may nocht do as foresaid is, sta thame nocht, bot gouerne thame in all gudelynes, with clemence, benignitee, and fueteness, put honour to thaim, and gracioufly demayne thame in graciouse justice and equitee; the quhilk gif thou dois, I traist, that with the grace of God, that thai sal be gude subiectis to thé, and fall gouerne thame at thy plessaunce and commandement: ffor than for the lufe that thai fall haue to thé for thy nobleis, thou fall haue the dominacioun apon thame with peis and tranquillite.

The quhilkis lettres the Prince ressauit with benignitee, and fulfillit his counsale vterly; throu the quhilkis thingis the peple of Perse gafe sik a luferent till Alexander, that thai lufit him better, and was mare obeyfand till him, na ony othir peple of ony of his othir conquestis.

HERE FOLLOWIS A PISTLE SEND FRA ARISTOTIL TILL ALEXANDER excusand him for fore elde and waykenes he mycht na mare byde with him na hald the court; and tharfore he send him a Regement in wrytt, how and in quhat maner he fuld gouerne him ay furth; the quhilk begynnys in this maner as efter folowis:—


ALEXANDER, faire Sone, glorious Emperour, the Souerane precieus God Almychty mot confirme thé, and send thé knaulege to fauour the wayis of vertu, and of veritee, and that he wald refreyne in thé all bestiale appetitis, and that he wald illumyn thyne engyne, and conferme thy spirit of thy gouernaunce till his honour and service, honourably to be ressauit as efferis. And I have vnderstandin, how thou desyris that I war with thé; and that thou fais thou art amaruailit that I may abstene fra thy prefence; thinkand that I am not sa besy and diligent of thy

gouvernaunce as I was wont to be : And be this cause I haue vndertane to make litil Reugles callit Cannonet, that is to say, A lytil buke, the quihilk falbe as a balaunce in the quihilk thou fall payis all thy werkis in ; and to be a supplee to thé in my absence, rycht as I war present : &c.

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XL.—CAPITULUM.

HERE DECLARIS THE NOBLE PHILOSOPHOUR HOW THAT THE SUBJECTIS OF PRINCIS THAT AR THE VPHALD OF THE WARLDE, AR COMPERIT TILL A FAIRE GARDYN, OR TILL A LORDIS TRESOURE, AND THAT THAI SULD BE KEPIT AS TRESOURE. Fol. 129

LEXANDER, faire Sone, zit will I that thou witt, that thy subiectis suld be kepit as thy trefouris, ffor thai ar thy trefoure. For thai may be comperit till a Lord that has a faire and gude gardyn quhare thare is grete quantitee of fruyte treis, herbis, and othir gresis, richefs, and nedefull till mannis behufe, the quihilkis gerely and contynualy beris grete plentee of fruytis for mannis sustenance quhen thai ar well grathit, seroubbit, and demaynit, and wele gudit, kepit, sustenit, and gouernyt at rycht, and suld be wele sene to, and focourit at thair nedis. And kepit wele in gude reugle of justice and faufit fra injuris and oppressiuns, and that thare be bot thou allane gardener upon thame, and nocht mony maister gardenaris ; ffor quhare mony maister gardenaris ar the gardyn is nocht commounly all prouffitably gouernyt, the quihilk suld be of gude gouvernaunce that stent him nocht to spill thy treis, na gader thy fruytis, that is to say, thy subiectis gudis wrangwisely ; and sa may thy realme lest, and be wele defendit and conferuit, sa that thou kepe thé nocht to haue mony dispensaris in thy gardyn, that is thy realme. Ffor quhy, for couatise and gredynes of thy fruytis, thar may enter corrupcioun in thy gardyn, and fyne upon thyself, quhen ilk ane preffisoure otheris to be masteris of thi gudis, and of thy counsaile, and thi gouvernaunce. Bot thare is mony that will hecht and say thai fall do wele, and

quhen thai mount in gouernaunce thai do all othir wayis. And sum corrup-
pis be giftis and hechtis Princeis Counfailouris, and peruertis all gude gouer-
naunce throu thair gredynefs of gudis, gevand giftis to Lordis of the Coun-
sale for to maneteine thame lang in thaire officis and in thaire malicis. And
traift wele, ALEXANDER, that thy Peple and thy Barouns, thy Bachelers
and thy Commons ar the stuf and the multiplicacioun and furnysshing of thy
realme, and be thame mon thou be crownyt, and thy croun vphaldyn and
mayntenyt, and be thai nocht throu thé manetenyt and sustenyt in thair
rychtis and richefs, thai will nocht lufe thé, na honoure thé, na tho court,
na help to sustene thyne estate ; ffor bot gyf thou mak thaim cause to be
fyablez and traift to thé, and thy worship and prouffit, and to hald lufe and
lautee betuix thé and thy peple, thou fall neuer be seker na seure a day in
thy realme. And will thou vmbethink thé wele of all that I haue said, and
gouerne thé efter my deuise and counsale before said, thou sal be haldyn as
wyfe and worthy King, and doubtit and lufit of thy peple, and of all
otheris : And thou fall cum aboue of all thyne vndertakingis and desyris :
Qubilkis gif thou faillis to do, thou fall se that thare fall cum greuouse
mischeif and myffortune, bathe upon thé and thy realme, and thy gouer-
naunce, and it fall nocht be in thy powar to sett remede, na thou can nocht,
na may nocht estymy the paynis that suld be injun& to thé tharfore. Bot
here I pray hertfully to the hye and mychty God, makare of Hevyn and
Erde, to geue thé grace, as he is gudely Gouvernoure of Hevin and Erde, and
of all the Warlde to gouerne thé fa in vertu and in veritee, in justice and
leautee, that God and man be payit of the end : And ryght fa mote it be of
oure worthy King, and graciouse Prince, and all his welewillaris, I pray
to God Almichti, IN NOMINE PATRIS ET FILII, ET SPIRITUS SANCTI. Amen.

EXPLICIT LE GOUVERNEMENT DES PRINCES.



